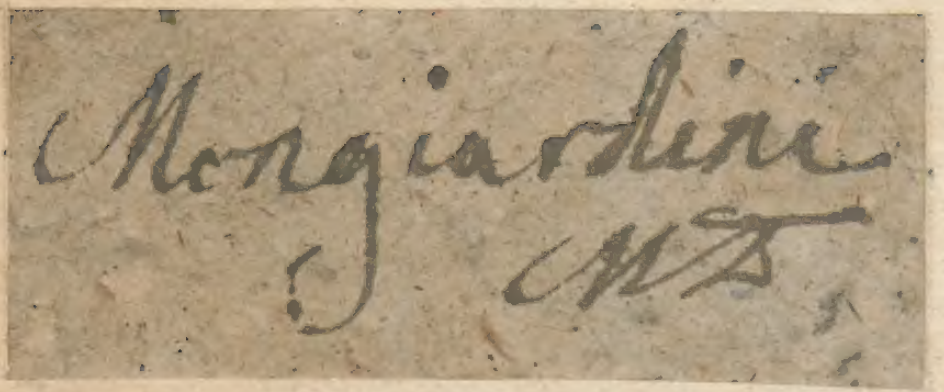


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A DISCORUSE

Touching

Generation.

Collected out of

LÆVINUS-LEMNIUS.

A most Learned Physitian.

Fit for the use of

Physitians, Midwifes, and all young Married People.

LONDON,

Printed by *John Streater*, 1667.

A PREFACE to the READER.

REason and Experience confirmeth all things, by which all Sciences are proved, as well Physick as other Sciences: The One is the Line, and the Other is the Touchstone of Examination. This Discourse hath been Accepted by all Nations almost

A50614

in all the European *Languages. It was written by* Lævinus Lemnius, *a Physitian, of the first Magnitude, of the greatest Learning*; *This of* Generation, *is Collected out of his* Secrets *of* Nature, *a Book lately printed in English, in Folio, containing in it other admirable and rare Experiments by him found out, and approved of by many Learned and Ingenious Persons.*

The Intent of the Collection and the Publication thereof, is not to debauch the World with

with unbecoming Language; or to instruct the Lascivious. On the contrary, it is Grave; the Rules are without Exception, there is no Uncomelineſs therein: the Limits and Bounds of Modeſty are obſerved in the whole; the Errors touching Generation, *in opinion and practice, are Corrected, and the beſt Rules preſcribed, that ever were found out by any: Therefore no doubt but this Piece will be found the moſt Uſeful that ever yet was publiſhed, for Midwifes,*

Phy-

Physitians, and all young married People, who are the Subjects of Generation, and therefore ought to be Instructed in the Mysteries and Secrets thereof. There is nothing herein that may sound harsh in the most Chastest Ear. Its true, the intent and Nature of this Work may be changed in a corrupted Mind, the Evill is to the person that resenteth it such: from one and the same Plant, Honey a Cordiall, and Poyson may be Extracted, but it must be by two different

Crea-

Creatures, or by different operations. The Work is Commended only to the Vertuous, Sober; and Discreet: If others light on it, there is enough in it, if serionsly considered, to produce a sober Temper in them at the least.

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CHAP. I.

Of Nature, Gods Instrument.

NAture, in which the prints of Divinity do shine forth apparently, is the beginning of every thing, whereby all things consist.

Nature is the Mind or Divine Reason, the Efficient of naturall Works, *What Nature is.*

Works, and the Preserver of things that be. Which power can be ascribed to none else but God, and to Christ who is inseperably united with him. For, *He is the brightness of his Father's Glory, and the express Image of his substance*; and he is the Maker of Nature, and of all the Universe; and at his beck, without any matter, he created all things, and in him is the life and vigour of things created, and from him is there a living quality infused into all things; That is, by him every thing subsists in its natural force, by an inset faculty, propagates and maintains it self: there is nothing in so great an Universe, that is barren or idle, nothing was made rashly, or by chance, or in vain. Every Plant hath its imbred vertue; there is given to every living

Heb. 1.
John 1.
God contains in himself the cause of all things.
Colos. 1.
Nature is neither feeble nor idle.

ving Creature its own disposition, and naturall inclination. In a word, whatsoever is contain'd within the Compass of the World, and of the Heavens, is indued with an imbred force for its peculiar Operations; and all things are disposed in their places and times, and by an admirable vicissitude, they all perform their Offices and Courses. Wherefore when God, the Efficient and Moderator of so great a Gift, had view'd all things that he had made in six dayes, they seemed to him exceeding good: That is, so wrought as Art could require, as the order and series of things could demand, that all things might serve for use, and tend to that end they were ordained. Whereof *Aristotle* seems to spek wisely, in their very *Gen.* 1.

De part. Anim. l. 1. c. 5.

words: *There is nothing in Nature so small or contemptible, that may not make men in some things to wonder at it.* And what men report that *Heraclitus Tarentinus* said, when he turned aside into a Bakers house, *Enter, here are the Gods also*; the same must we suppose of Natures works. For in the smallest works of Nature, the Diety shines forth, and all things are good and beautiful. For this is an adjunct to the works of Nature, that nothing is done rashly, or by chance, but for a certain end. And as when we talk of Houses magnificently built, we speak not of the Lime, or of Bricks, or Wood, and the other materials, but of the form and shape, and structure of the Edifices, and for what purpose they were built; so he that

An Example from Building.

search-

searcheth into the works of Nature, he discourseth not of the matter but of the form, and of the whole substance, and finally, the use and profit. So the Body was made for the Soul, but the limbs for the offices they are to perform conveniently, and to fulfill their functions.

For what use and End Man was Created.

But Man was brought upon the stage of this World for *Gods* cause, who ought to take pleasure in him, and acknowledg his bounty; may repose himself in God, trust in him, and rest upon him. In therefore so great multitude, and variety of Things existing, we must not only admire the force of Nature and Efficience, but his Majesty & Immensity from whom all things are produced, and do proceed, and by whose bounty the works of Nature subsist, and are kept

from corruption. Which consideration doth somewhat raise our minds, otherwise too much fastned to the Ground, and brings us to know and acknowledge God. For though God be invisible, yet by the things created, as St. *Paul* testifieth, and from the World so wonderfully created, and so wisely governed, he may be both perceived and understood. And, as *Cicero* saith, By the memory of things, subtilty of Invention, and quickness of motion, and by the exceeding beauty of Vertue, we know the force of the Mind, though we cannot see it with our eyes; so we perceive God, and that eternall Mind, clearly by the works he hath made, and effectually do we apprehend his force and influence; for his vertue is diffused through all things, and gives heat,

Natures force must be referred to God. Rom. 1. *Tusc.* 1.

How God is known to Man.

heat, spirit and life to all things. Sr. *Paul* preached learnedly at *Athens* of this matter; from the sentences of *Aratus*, which *Lucan* expressed elegantly, *lib.* 9. *Act.* 17.

We all are held in God, and though no noise
Be heard we do his Will, he needs no voice.
God is in Sea and Land, and Ayr and Sky,
What would we more, all is the Deity.
What ere we see, or where so ere we go,
We must see God whether we will no no.

Who then would not love him, whose forces he manifestly perceives, with whose benefits he is abundantly repleniſhed?

A Similitude from the works of Emperours.

If we do most justly honour and admire Emperours and Princes; and we esteem them highly, and present them with great Presents, because they do govern those Kingdoms they got without blood in great equity, because they have Magistrates unblameable, who in executing their Offices and publike Charges, take great care and pains, whereby they may hold all men in their duties, and all things may be kept peaceably, and the Common-wealth not rent by any Civill broils or seditions; how much more ought we to admire and adore God, who without any care or business, or pains, Governs so vast and large an Empire of the World by his Will? To this belongs that of *Apuleius*, a man that was far from our Religion, but he drew

Of the World.

it

it from the Hebrew Fountains; That which the Pilot and Steersman is in a Galley, a Coachman in his Coach, the *Choragus* in acting Comedies, the Precentor in Dances, the Master of Games at all Games, a Consul amongst Citizens, a Captain in an Army, a Companion in undertaking or repelling dangers; That is God in the World: but that it seems to be a toilsome thing, and full of innumerable cares, to be the chief in any Office: But the care of his Empire is neither troublesome nor burdensome unto God. Yet I would not have Physitians my Adversaries, or that Philosophers should be offended, that in asserting the dignity of Nature, I refer her to the Fountain, and her first original; for by this means all things are reduced

A Simile from many Offices.

All Natures works must be referred to God.

duced to their first being, and to the Archetype of all Nature. And though the word, *Nature*, be of large extent, and every man at his pleasure may invent secundary definitions; yet they are all reduced to one: So, by the Physitians.

Nature is the imbred and inset quality in things.

Nature is the mixture and temper of the four Elements.

Nature is the force and propension of every ones mind.

Nature, with Philosophers, is the beginning of motion and rest.

The proper definition of Nature.

Nature is that which gives the form to every thing with its special difference.

Nature is the force and efficient cause, and the conserving imbred cause of the whole World, and the parts thereof:

Nature

Nature (to speak more neerly) is the Order and Series of Gods Works, which obeys his Power, his Words and Commands, and borrows forces from him.

The principall cause and originall of all these descriptions, and as many as Learned men may invent, proceeds from that eternall mind, as from a most plentiful Fountain. It behoves all men to know this, and much concerns them to observe, and to fasten it well in their Minds, that so the chief Work-master may be better known to us all, and his Majesty and Immensity may be seen by us. For the sight of things, and contemplation of Nature, will draw bruitish men that are far from the knowledg of God, into a very great admiration of his Divinity, if they have any spark of

Contemplation of Nature raiseth mens minds to God.

of found understanding. For the nature of things which is vast and diffused all over, far and near, when it doth every where present it self to our eye and mind, it doth wonderfully affect a man, and directs him into an exceeding great love and adoration of the maker of it. For if a man would mind and consider seriously what beauty and comelineſs there is of things created, proceeding one from the other, and how artificially, and skillfully, all things are made and builded, and shall see that all things were created for the neceſſary uſes, and pleaſure, and commodity of man; who would not be affected with them, or not honour and adore their maker, who would have all things be only for mans sake, and to continue in a perpetuall

All was created for mans uſe.

petuall order and series, not without admirable succession in their propagation? The excellency of Nature made these things: As besides others, that *Antony*, he (that by reason of those fierce Laws of proscription against Christians, and rage of persecutions, which in all Ages increaseth, and growes new in fierceness, He went into the Wilderness, and dwelt in solitary, vast, inaccessible Desarts, where Tyrants could not pursue him) who delighted himself only in the contemplation of Nature, and naturall things; That when one asked him, (for he was courteous to all, and would refuse to answer none, as some testy people do) Wherefore he had so few, and almost no Books? He is said to have answered, That the Spectacles

cles of this World did so much satisfie his Mind, and refresh him, that they afforded him such documents and Precepts how to lead his life, that they were in the place of many books, and he did not much stand in need of them. Sometimes the most pleasant reading of Books will glut a man, that the mind grows weary with tediousness of reading; but the contemplation of Nature brings such variety of delights and pleasures, that there ariseth from thence no loathing or tediousness. Curious Writers will adorn their Books and Commentaries with the Colours and paintings of Rhetorique and gallant words: But Nature, the Instrument and Minister of the greatest Work-master, which is effectual & apposite to work any

Proverbs, c. ult.

any thing, doth feed and refresh our minds and eyes, not with any borrowed, but with natural variety. For who is able to express or unfold the cunning of Nature, her work and industry, and the species of Plants, Flowers, Animals, creeping things, Fishes, Birds, and all their conditions, forces and effects? What Artificer or Work-master, though he be excellent, can by imitating, attain to those forms and shapes which are every where evident, and men behold every moment? Art imitates Nature, and the industry of man can draw, and carve to the life. So *Conrade Gesner*, a man of hidden learning, and unwearied pains, took so much care in writing the History of all living Creatures, and things that breath, to whom I give the Garland

The praise of Conrade Gesner,

Garland before all others: So many more in their descriptions of Plants, and expressing their forms, have deserved very well: But as all this is plausible and popular, and to imitate Nature is praise-worthy; so it doth represent all living Creatures in dumb shews without life, taste, savour or smell, and void of all vertue. For the inanimate nature of things, is not silent, or without a tongue, but lively, cheerful, upright, that will set forth it self, and sweetly allure the Senses, so that it will much move him that contemplates of it, it will teach him many things, and will draw him on with her invitations, so that the beholder will never be idle, or rest in that alone, but will from hence elevate his Mind to him, by whose force all these things stand and consist.

So

So that in the things we plainly see, we must not only look upon the Excellent Workmanship of Nature that is to be imitated, but we must behold the Majesty, Amplitude, Glory, Splendor, Magnificence of God, and the good will of a most bountifull Father unto Mankind. The Elements, Heavens, rising and setting of the Sun, changes of day and night, the four parts of the year that comprehend the two Equinoxes, *Spring* & *Autumn*; and the two Solstices in Summer and Winter by the revolution whereof Plants fade and fail, and at their times come forth and revive again; as they shew and point at many things, so they shew the Resurrection from death to life, whereby Bodies in their appointed time, shall be perfectly restored to life again.

The Nature of things brings us to God.

What we are taught by the dissimilitude of things.

David,

David, that most admired the works of God, did wonderfully extol this admirable face of Nature, and ascribes it, as we ought, to the Work-master, and he doth with exceeding praises, adorn his works that are seen both in Heaven above, and in the Earth beneath; and follows them with just commendations; so that by this intent, and fixed contemplation of them, he was compelled to cry out, *How wonderfull are thy Works O Lord! Thou hast made all things in wisdom, the Earth is filled with the plenty thereof.* This consideration of Nature, seemed profitable to the very Heathens, and pleasant to their minds, who had a very small knowledge of Divine things; so *Tully in Academicis*: I think not fit, that naturall questions are ever to be ban-

Psal. 103.

L. 4.

banished; for it is the very food of our Souls and Mind, to contemplate the works of Nature: for we are made more attentive, and we despise transitory fading things, fastning our minds on heavenly things. The very searching out of things begets delight, and the mind is fill'd and affected with great delight. But whatsoever Nature hath produced, not onely of living Creatures, but of Plants that grow on the Earth, is the most perfect in its own kind. Whereof some are very low, and grow not high above ground; some rise very high; others are always green; others again in Winter are spoyled of their beautiful leaves, but with the Spring's heat they bud forth again, and grow into branches. Nor is any thing that hath not such an imbred

Tuscul. 5.

Diversity of Plants.

imbred property of reviving, but that from the seed swelling forth, it will produce flowers, or fruit, or berries, and will bring them to perfect maturity by the Suns heat, and endow them with some healthfull effect. Also in Animals, who want reason, yet have evidence, the constant Inclination of Nature may be perceived; for some are water Creatures that can swim, some are Birds to fly in the open Ayr some creep, others go; some wander alone, others flie in flocks, as the Stares do, Linners, Chafinches, Sparrows, Pigeons; some are by Nature fierce and savage, others are gentle and tame, as all kinds of Hens and Birds fed up at house. But Man, to whom all these things are made subject, hath obtain'd something far beyond them;

Living Creatures led by Instinct of Nature.

Psal. 8. Heb. 2.

them; for besides his gift of speaking, he hath Reason, a Mind or Soul, partaking of a heaverly and a divine Nature. For the mind of Man was taken out of the divine Mind, and can be compared to nothing but God, not referred to any naturall being. Wherefore Man must strive to come as near to his Maker as he can, and to make himself like unto him. For since God hath exposed all other living Creatures to feed and eat downward; he hath made Man only with his Countenance upwards from the ground, to behold the Heavens, the house of his habitation, both with his Mind and Eye; whereof we shall treat more at large in the following Chapter.

CHAP.

CHAP. II.

Man's Worth and Excellency.

Man God's chief Workmanship.

WHen as our most great and good God is to be highly admired in the things created that are obvious unto us in every place, and are beheld both with our minds and eyes; yet chiefly his Wisdom appears in Man. For nothing in the World, though it be comely and excellently made, can be compared with the Excellency of Man; so that from Man, God would have the valuation of his own Excellency to be made, and that mortalls should thus have a Character of his Divinity: That is, he would have us all brought to know and adore Him, the great Work-master,

by

by the contemplation of Mens own Minds, and knowledge of themselves. For nothing more clearly represents God, than the mind of Man. Whereby Man was made like unto Gods Image and Similitude. For Man is the most express representation of God: wherefore by reason of his outward and inward Beauty, and vast Endowments, he well deserved to be called, A little World; because that God, the most bountifull Father, and Maker of all things, did abundantly pour forth into Man, all their vertues; for, for his sake all things were brought to light, and all things obey his use, and are set forth for that end.

Mans mind is the Image of God.

The Kingly *Psalmist* confesseth the same and uttering arguments of a grateful mind, *Thou hast made him* (saith he) *but little* *Psal.8.*

little lower than the Angels, and as it were a God, *Thou hast cloathed him with Glory and Honour, and hast set him over the works of thy Hands* He obtained this Prerogative, even from the beginning of the World, so that all things when they flourish, and are in being, do dutifully obey and serve man's rule.

Man is Ruler of the World.

So *Genesis* he first, God confirmed the Principality & chief Government of all the rest unto Man: Be fruitful, and increase, fill the Earth and subdue it, and rule over all; Fishes in the Waters, Birds in the Ayr, and all Beasts that move upon the face of the Earth. But of that divine mind in man, whereby he comes next unto God, and of the internal gifts of his Mind, Reason, and Understanding, whereby he excells Beasts; o her

Writers

Writers have ſpoken at large, and becauſe it belongs not to this place, I ſhall leave off to ſpeak more of it.

But. I will mention a few things concerning his Body, and what are of kin to that, and depend of it. For the excellent and beautiful form thereof is very fit and agreeable to the manners of his mind. The faſhion of his Body is tall, and lifted up toward Heaven, his Countenance is high, and looks upward, the ſymmetry of all parts, and of the whole, or the exact proportion of it, is much ſpread abroad by Heathens, and ſuch as are far from our Religion. So that I cannot but wonder at the negligence of our Men, who either ſeek nothing at all, or elſe they do coldly and careleſly ſeek into themſelves and the

The comeliness of mans Body.

David *the onely admirer of Nature.*

works of Nature; whereas *David*, a Magnificent King, contemplating more closely and carefully the nature of Man, began to be elevated, and to burn with the Love and admiration of so great a Work-master: For thus he writes his praises, with such and such like Testimonials:

Psal. 138.

I will praise thee, O Lord, because I am wonderfully made, thy works are wonderfull, my Soul searcheth and knoweth it right well; thou knowest all my bones when I was fashioned in the secret place, and when I was wonderfully formed in my Mothers Womb. Thy eyes beheld me being yet unmade, and in thy Book were all my members written, which day by day were fashioned. Thy knowledge is wonderful unto me, whereby I was made, I cannot understand it. For when (saith he) *I throughly search*

David's *Exclamation upon his admiring of God.*

out

out my self; and when I diligently consider the structure of my Body, the excellency of my Soul, and the force of my Mind, and I cannot by Reason and judgment attain thereunto; I both adore thy Majesty, and embrace thy bounty.

Now let us a little set that most comely form aside, and the other parts of the Body visible; and we will consider of the situation of the internall Bowels, the powers of the natural faculties, the Nerves arising originally from the Brain, the arterial Pipes from the heart, and the propagation of the Veins from the Liver, also the faculties and powers of the Soul, whereby she doth produce and perfect her functions.

To these may be added, that ætherial spirit, that is the seat or natural heat, and the *vehicu-* *Three spirits in Man.*

lum thereof, which is divided into three divisions, and is distinguished by so many places; as the animal to the Brain, the vitall to the Heart, and the naturall to the Liver: This, being that it nourisheth and quickens the Body by its natural heat and moysture, that are both instead of fuel, and affords forces to perform Action; therefore these three parts are carefully to be refreshed and restored with sleep, Wine, nourishments, exercise. Yet these must be used moderately; for if they be immoderate or unseasonable, they may put a man from his right Mind, and bring him to many ill diseases and affects.

What things uphold the Spirits.

Mans Mind is full of fiery vigour, and Ænead. 6.
His first beginning was not from the Land,
But Heavenly; yet, if his body be
Faulty, and earthly grosse, dead limbs, not free
From sad diseases fears and pains and grief,
Distempers and great cares do rule in chief.
Then is this fiery spirit shut within
The dark prison of's body ——

Wherein the Poet comprehends the four Passions of the mind, which rising from Intemperance, do trouble the mind of man, and make it by many wayes wonderfully unquiet. *The Tyranny of the Passions.*

Lastly, Let us direct our Eyes to those things that give the species to all these; that is, let

us examine the Workmanship of forming and figuring the Child which is such a one, and so great, that every one, though he be a stranger in Physical business, is bound to stretch his wits soundly to understand it. For it concerns every man to know & search out these things, because a man is conversant in himself, and may rest in the contemplation of himself. For since a man consists of Soul and Body, and the Body is the Instrument of the Soul, whereby she doth her actions; who ought not to have care, and to observe both these parts? who would not wish that both might be preserved the best he could? since one cannot subsist without the other, and perform its office and functions without offence.

The consent of Soul and Body.

For

For both do ask each others help we see,
And by this means most friendly they agree.

Horat. *in Art. Poet.*

The Body for a time is transitory and mortall; but since it is the vessel and receptacle of the Soul, and useth its Ministery, *God* hath also design'd that for eterrity; and by the Mystery of the Resurrection, it shall be made partaker of the same Gift, that is, of immortality, as it is the will of God.

CHAP. III.

It is most natural to procreate one like himself, and men ought to use it reverently as a Divine Gift, and Ordinance of God.

WHen God had made the Heavens and this sublunary World, and framed them with so admirable wisdom and skill, that there was nothing wanting for necessary uses, commodity and pleasure: it seemed good to him to make One that might have the use of them, and that might delight in these things and enjoy them. Wherefore when all the Ornaments of Nature were compleat and perfected, he brought man into the World, as into his own

own poſſeſſion; and that he might not lead a diſconſolate life, he gave a Woman for an helper and companion, and he put into them both force to love, and a greedy deſire of procreating their like, having prepared for that purpoſe a ſwelling Humour and Spirit, and organical Parts: and that the one ſhold not be afraid of or decline the ſociety of the other, he added allurements, and a deſire of mutual Embracing, that when they did uſe Procreation, they ſhould be ſweetly affected, and pacified wonderful wayes. For unleſs this were naturall to all kind of Creatures, that they ſhould care for Poſterity, and propagate their like, Mankind would quickly be loſt, nor could the Affairs of Mortals long endure.

Marriage Gods Ordinance.

All men on Earth, and Beasts and Birds above,
And Fishes of the Sea are mad with love.
What will a young man do whom Cupid *burns?*
He swims ith' dark and tempestuous Night,
O're the rough boyling Seas, and neer returns.
Though Parents cry, and Billows would one fright.

Divers spurs to Venery.

Since this Passion is so forcible and so unruly, that it can hardly be subdued (and but a few can bridle their Passions) God granted unto Man the use of the Matrimonial Bed, that he might be bounded thereby, and not defile themselves with wandring Lust, who want the gift of Continency; wherefore so soon

Wherefore God appointed Marriage.

as

as Copulation is done, and the Woman happens to prove with Child, great is Natures cunning in fostering, coagulating, and framing the Seed of both Sexes, that at the set time, when Nine Moneths are run over, Man, that Ruler and Ornament of the whole World, may come forth; *Job* expressed this doubtful hope, and first beginning of Nature, now going about to form a Man, by a most apposite Similitude, *Hast thou not poured me forth as Milk, and Crudled me as Cheese?* Thou hast compassed me about with Skin and Flesh, thou hast made me with Bones and Sinews, and my Life is from thee, and thy force hath upheld my Breath? Like to this is that saying of the wise *Hebrew*, who describes the beginnings of his Birth thus, *I am*

Chap. 10.

Wisd. 7.

What are mens beginnings.

also a mortal man like to other men, the Off-spring of the first man on Earth, and I was made flesh in my Mothers Womb, that came from coagulated Bloud in ten Moneths, from the Seed of Man, and the pleasure that comes with sleep. And when I was born, I drew in the common Ayr, and fell upon the Earth, which is of like Nature, and the first Voyce I uttered was crying as all others do. By which we understand, that in all other things, as also in propagation of Children, that all things must be done according to Natures order moderately: As by the Opinion of *Hippocrates* and *Galen*, let Motion or Exercise precede meat, after meat use venery, after *Venus* sleep; which being done, the Natural Faculties do their parts in forming

All things must be done moderately.

the

the Child, and the wearineſs that came by Venery is abated by ſleep, which alſo helps Concoction, for ſleep is a great help to facilitate concoction. But as for that concerns the principles of Generation, there is a great queſtion controverted whether a Woman afford Seed to the Generation of the child? or whether manly force make any thing to the ſimilitude of the Form or Difference of the Sex? I ſhall firſt handle that concerning the form and ſimilitude of it, and afterwards of the Female Seed, and what help it affords for Procreation of the Child. And I ſhall do this the more accurately, becauſe there are ſome Bawds in our Countrey, that would perſwade Women, that Mothers afford very little to the Generation of the child,

Women do much in Procreation of Children.

Child, but one are at the trouble to carry it, and must endure the tedious time of Nine Moneths, as if the Womb were hired by Men, as Merchants Ships are to be fraited by them, and to discharge their Burden. By this perswasion, Women grow luke-warm, and lose all humane affections toward their Children; and Love, that was wont to be almost peculiar to this Sex, is quite banished. But I think that such deserved to be held infamous, and are not fit for honest Womens Company. And would we punish them, it should be done openly with all Scorn and Contempt. For these are the cause, that some are so Cruel and Barbarous to their Children, as to cast them forth, and forsake them. These are more cruel and savage than Ti-

gers,

gers, Lions, Bears, Panthers, and other bruit Beasts, who bestow much Labour to feed and bring up their young ones; which our Saviour shewed by a Hen, a Domestick Bird; for all Creatures will fight for their young ones, and will venter their lives boldly for them. I saw in these Spring-Moneths a Flock of 300 Sheep, which followed their bleating young Ones, that were carryed away in a Ship from Land, and were pulled from their Damms Udders. Their Dams were not frighted with the Seas violence, but with incredible desire followed, till the Sea flowing up, drowned them all. By this Example, I would have wicked unnatural Parents take heed and be admonished, who love their Children very little, or but from the Lips outward,

Matth. 19. *Force of Nature seen by Animals.*

An Exhortation to Humanity, from the love of dumb Beasts.

ward, when as poor dumb Creatures ordained for the ſlaughter, ſhew ſuch great Love toward their Young.

CHAP. IV.

Of the Likeneſs of Parents and Children; whence it is that outward Accidents are communicated to the Children, and the Mothers Imagination is the cauſe of the Production of many Forms:

The force of the Seed is the reaſon of ſimilitude.

IT is a conſtant Opinion amongſt Phyſitians, and confirmed by many Reaſons, that if the Woman afford moſt Seed, the Child will be like the Mother; but if the Man afford moſt, then it will be like the Father; but if they both afford a like for quantity,

quantity and force, then will the Child be like to them both; or one part will resemble the Father, another part the Mother. Lastly, if it fall on the right side of the Womb, and proceed from the right Testicle, by reason of heat, it will be a Man-child; but if it proceed from the left, and incline to the left side, by reason of cold and moisture, it will be a Girle.

Lactantius saith, that sometime when the mans seed falls on the left side of the Womb, a Male-child is begotten: But because the Conception is perfected in that part of the Womb, that is ordain'd for the Procreation of Females, there will be something in it that is but half man, and will be fairer, and whiter, or smoother, and less hairy than is convenient for a man to be,

Libro de opifice, Lactantius *his mind, of the likeness of the seed.*

Whence is the Name Virago?

be, or the voyce will be ſmall, and ſharp, or the chin will be bare and bald, and the courage will be leſs. Again, if the ſeed be caſt into the right ſide of the Womb, it may be a Girle may be begotten: but becauſe ſhe is conceived in the place ordained for the Male, ſhe will be more viraginous than ordinary Women, as having ſtrong limbs, very tall, a ſwart countenance, a hairy chin, a ruder face, a ſtrong voice, and a bold and man-like courage: whence it falls out, that ſuch Women will caſt off the yoke, and rule over men, and will take ſo much power to themſelves in governing, that men dare not ſpeak or ſtir for them. Though theſe things and many more might be alledged, for the ſimilitude of the Form, which are very probable, and for

What Woman is moſt imperious.

the

the moſt part they ſo fall out; yet the principal cauſe of this effect ſeems to me to conſiſt in the tacite Imagination of the Woman. For if ſhe conceive in her mind, or do by chance faſten her eyes upon any object, and imprint that in her Mind, the Child commonly doth repreſent that in the outward parts. So whileſt the Man and Woman embrace, if the Woman think of the mans countenance, and look upon him, or think of any one elſe, that likeneſs will the Child repreſent. For ſuch is the power of Imagination, that when the Woman doth intentively behold any thing, ſhe will produce ſomething like that ſhe beheld; ſo it falls out, that Children have the Forms of divers things upon them, as Warts, Spots, Moles,

The Womans Imagination what it doth.

Moles, Daſhes which cannot eaſily be wiped off, or taken away. So ſome of our Women ſeeing a Hare, bring forth a Child with a Hare-lip; ſo ſome Children are born with flat Noſes, wry Mouthes, great blubber lips, and ill ſhaped of all the Body, becauſe the Woman, when ſhe conceived the Child, and in the time ſhe was big of it, had her eyes and mind buſied upon ſome monſtrous Creature. Men uſe to effect the like by Art in other Creatures, ſetting before them, when they are to conceive, the Colours of divers things.

Hare-lip.

Art can change the ſhape and colour of Animals.

Jacob uſed that Stratagem, who was afterwards called *Iſrael*, laying Rods he had pilled off the Rinds from, before them every where, and ſo he made the greateſt part of the Flock ſpot-

Gen. 30.

ted

ted and party-coloured. So we make painted Birds, Dogs, and Horſes dapled, and with divers ſpots. Which Artifice of Nature, and all the Reaſons and Cauſes of Similitude, *Pliny* exactly comprehended almoſt in theſe words. Similitude in the Mind is a diligent thinking of a thing, wherein many Accidents have great force; as Sight, Hearing, Memory, Forms taken up at the very inſtant of Conception, and a ſuddain Thought riſing of any thing, is ſuppoſed to give the Form and Similitude. Hence ſome are like their Grand-Fathers; others like their Fathers, or ſome other Kindred. Hence there are more differences in Man, than in other Creatures, becauſe the quickneſs of his Thought, and nimbleneſs of his Mind, and variety of his Wit, im-

L.7. c.12. Pliny his opinion of the cauſe of Similitude.

imprint divers marks, becauſe other Creatures have their minds fixed almoſt, and unmoved, and all of the ſame kind are alike. Hence it is, that a Woman may cauſe her Child to have a ſtrange Form, and nothing like to the Father. So a Woman that had lain with another beſides her Husband, fearing leſt her Husband ſhould come in the mean time, after 9. Moneths, ſhe brought forth a Child not like the party that ſhe lay with, but like her Husband that was abſent. There is a very witty Epigram written of this, by that moſt ingenious Man Sir *Thomas More*.

Sir Tho. More's *witty Epigram.*

Theſe

Those four Boys, Sabine,
Which thy Wife brought forth,
Thou think'st are not thine,
Unlike thee, naught-worth.
But that Boy alone
That she lately bore,
Like thee, for thine own
Thou tak'st, and no more.
Four as Bastards born
Rejected are in scorn,
Yet wise men suppose
That the Mothers mind
Doth the Child dispose
For likeness in's kind.
Four were begot
When that many miles
From home, thou wert not
Feared, nor thy wiles.
This last like to thee,
Was begot in fear,
Thy Wife was not free,
Thou wert then too near:
This I think was it,
That thy likeness hit.

Hence

Likeneſs can confirm no Child to be the Fathers own.

Hence it follows, that the Argument is vain to aſſign the Father from the likeneſs of the Child. For neither the Law of Nature, nor the publick conſent of Mankind will ſuffer a Child to be laid to any man, becauſe it is like him. But what concerns Wit and Manners, and propenſions of the Mind, daily Examples teach us, that Children which have all force and vitall ſpirits, from the faculty of the ſeed, are commonly of the ſame condition with their Progenitors, and of the ſame Nature. But there is much in this, whether Venery be uſed with great or weak deſire. For many are leſſe venerous, and not ſo hot, and do not with any great deſire uſe Copulation, but rather decline from it; and that they may pacifie their Wives, they pay

pay their *due benevolence* (as St. *Paul* calls it) very faintly and drowsily: whence it happens, that the Child falls short of the Parents Nature, Manners, and imbred generosity. And hence it is, that Wise men sometimes beget stupid sloathful Children, and that are of a feeble Mind, because they are not much given to these delights. But when the Progenitors are hot in venerous actions, and do liberally and abundantly employ themselves therein, it oft-times happens, that the Children are of the same Manners, Desires, and Actions of Mind that their Parents are. For as Birds are of the same Nature with those they are bred from, and are of the same colour'd Feathers, so Children exactly imitate the Manners of their Progenitors, and

1 Cor. 7.

Why wise men sometimes beget fools.

A Simile from Birds.

are eſſentially the ſame in nature with them. And the ſame native ſigns that are printed on the Parents, are found alſo commonly upon the Children. For *Horace*, *Carmin.* l. 4. *od.* 4. ſpeaks thus:

Good and ſtrong beget the ſame,
Calves and Colts their Sires preſent,
From ſtout Eagles never came
Birds like Pigeons impotent.

And becauſe Education perfects the gifts of nature, corrects errours, and frees from vice, he added very fitly,

Art amends what Nature is,
Good Mannors mend what's amiſs.

Chremes in *Terence* concludes from

from the Mothers manners, what the Son is: for thus he brawls with *Soſtrata*. *Heautontimerum. Act.* 5. *Scen.* 3.

His Manners ſhew him born of thee,
In that in all he doth agree;
He hath thy vices to a hair,
None but thee then could him bear.

Ill Crows, ill Eggs.

And truly it is ſo by Nature, and we ſee it fall out moſt commonly, that Children will imitate their Parents Conditions, and tread upon their heels, following dicing, whoring, tipling; yet ſome by their Parents care and benefit of education, come to good Manners; wherefore every man ought to ſtrive ſo to moderate his paſſions, and ſo order his courſe of life and diet,

that he may not hurt himſelf, or infect his poſterity. For from the Fathers Seed and the Mothers Blood, many things uſe to deſcend to poſterity: for the ſame force and vertue that is in the Parents ſperm, is powred forth into the Children, as from one veſſel into another. So ſaith *Catullus*:

Cat will ever follow kind,
And Children are of Parents mind.

Parents Diſeaſes and Faults deſcend to their Children.

Seeing that the ſeed flowes from the principall parts, and contains in it the force and nature of all the members, it comes to paſſe, that what diſeaſe is in any part, deſcends by right of Succeſſion to the Children. So the *Leproſie*, *Epilepſie*, *Feet-gowt*, *Hand-gowt*, and other diſeaſes

diſeaſes and defects are hereditary. And becauſe the Mothers blood is the chief nutriment for the Child, and the ſecondary beginning of procreation, it oft-times happens, that Children take more miſchief from the Mother, whether you conſider their Bodies or Minds. So wicked drunken fooliſh women commonly with us bring forth juſt ſuch Children, and that are ſubject to the ſame Vices. The Mothers fault doth more wrong to Children, if ſhe be unchaſte, and play the Whore, than the Fathers fault doth; ſo likewiſe if ſhe be given to drunkenneſſe or any other vice. For if a man of ripe years, or when he is young and unmarried, ſhould get a Maid with child, he deſerves almoſt to be commended for it, and not to be diſgraced.

For it is commonly ſaid, That one may ſafely marry his daughter to ſuch a Man, who is not unfruitful and barren, but hath Proof of his Manhood already in getting of a Child. But if a Woman or a Maid that is marriageable ſhould do the like, or ſuffer any ſuch matter to be done, when ſhe begins to fall in Love, ſhe would ſo loſe her Reputation and Honour, that no Cobler, nor any mean Fellow whatſoever, but would ſcorn to marry her: and if one ſhould marry her, he would quickly hit her in the Teeth with her Whoredome. So as ſoon as any Maid is overcome, and hath loſt her Maidenhead, and thoſe Cloyſters of Virginity are entred, that Fault can never be waſht away, nor can thoſe Cloſers

sets be ever lock'd again. For so the Poet describes it,

Virginity once stain'd,
Can never be regain'd.

So *Plautus* in *Amphitruo.* I do not think that to be the dowry, which People call so, but Chastity and bashfulness, and a moderate Desire, a fear of the Gods, love of Parents, and concord with Kindred. Wherefore, besides others, that wise *Hebrew* doth earnestly warn Parents; that they should be very careful to look to their Daughters chastity and honesty, that they may not be polluted with wicked Company, or be stained by them. For Womenkind are Naturally frail, and more subject to be abused. Since therefore there are many things *Ecclus.*

that hinder Manners and good life; as also there are many things that defile the body and the decent frame thereof, care must be had that nothing may pollute the Mind with ill manners, or disgrace the Body by any monstrous deformity. And because the beauty and decent form of the body is very acceptable to all Men, we should observe exactly by the progress of naturall causes, what things will make one beautiful, or deformed and ugly; since these things principally consist in Womens Imagination, and in such things as proceed from without, care must be had, that that Sex may see nothing, that may move their mind to think absurdly, which in framing the child may bring any hurt. For if any mischief happen from with-

A Woman with child is subject to Passions.

without, if any Fear or Trembling fall on them, when they meet any terrible thing, presently all this Fright falls upon the Child, the Natural Spirits and Humours being turn'd thither, and all the Faculties of the Woman are busied in framing such a thing. For a vehement and fixed Cogitation, whilest it doth toss the vehement Species of things, and turns them often over, it doth imprint that Form and figure, which it so oft thinks on, upon the Child. For the confluence of the internal spirit and humours, paints out the Image of the thing thought on. It is not for nothing, and for no cause, that some have such ill shapen Bodies, ill and uncomely cruel Countenances, swoln blabbe'd Cheeks, wry Mouthes, wide Chaps; for these things

Whence comes deformity of Body.

come to pass, because their Mothers being great with them, thought on such Deformed Shapes, and Representations, or fastned their Eyes too much upon them. So I dislike nothing more than Lascivious Women, that use to delight themselves beyond measure with Whelps and Apes, and to carry them in their Bosoms, to foster them, to kiss and hug them. For by the Company and Sight of these Creatures, the imperfect Nature of Women may take some strange Impressions, and they may frame in their Minds such Forms, as may make their Children Deformed. So the great Women of the *Low-Countreys* love *Malta* Dogs; they are commonly called *Camusii*, from their crooked Nostrils, their bodies are but small, they are White

Malta Dogs.

white as Snow, their Noses are flat in the middle, and pressed down, they have a Crest turning upward, their Tail doth not turn under their Belly, as we see it doth in Mungrels, but it stands upright, and bends like a Sickle, he hath very great eyes, and that stick forth, and they are both blear Eyes, weak Legs, and that are crooked about the Joynts, but the hinder part of his Body is smooth, without any Hair, and their Tail is seen very uncomely by those that are present, and they will turn their Tailes on purpose for People to look on. This small *Creature*, because it is ridiculous for its parts, and manners, and hath many things that may hurt a Woman when she is with Child, and cause the child within her to be ill formed, I think not fit to keep, least

Women

Women love Dogs too well.

Women with Child should be wronged thereby. But this monstrous form, and limbs so crooked, are not natural, but artificial. For men shut them up in small Cages, and taking their Food away, they make them grow small: as in *Terence*, they took away meat from Maids, to make them grow small as Bul-rushes, least if any of them should grow corpulent, she should seem to be a Champion. So your Jugglers that pass the Countries, use to wrest the limbs of young Boyes, that they may leap and dance the better. Lately, there was a notable Knave, who carryed a Child to be seen from Town to Town, which had a very great Head, all the other Limbs bore no proportion with it. (This Deformity when it is Natural, and not by Art, Physi-

A History.

tians call *Hydrocephalon*, by reason of the Head swoln with a Watry Humour.) When a Woman great with Child had looked on this Picture, she was so frighted with this unusual sight, that when her time came to be delivered, she brought forth a Child with a Spongy vast Head, and it had like to have cost her her Life. And this mischief followed it, that it grew greater in the Nurses Arms, till it became monstrous great. The Woman came to me, and made this complaint, bringing the Child with her; and when I pressed the Head of it with my Fingers, it would sink down like to a cushion, and come forth again. These spectacles are not only to be avoided by Women with Child, but also by all those that may be troubled and frighted

Very great heed what Disease.

in

Whence children have ill Marks.

in their sleep by such frights, as it commonly happens to Children, Sick, Weak, old Melancholique People, yet monstrous Sights will hurt them less than they will Women with Child: For they, by the sight of such things, will frame the like in their Children.

For since all their Forces and natural faculties are wholly employ'd to form the child, it happens that when the Woman is any way offended, all the Humours and Spirits run downwards to the Womb. And when the Imagination of a thing that sticks fast in the Mind, joins with these, it frames the like Fashion on the Child that the Mind conceives. For it is not said in vain, *Imagination makes Fashion.* For by the same Reason, if a Mouse, a Cat, a Weasel,

A Proverb from Imagination.

Weasel, leap suddainly on a Woman, or *Straw-berries, Cornel-berries, Cherries, Grape-Stones*, fall on any part of the Body, they presently leave their mark, and the Print of this thing will be printed on that Limb: unless the Woman at the same time that these things happen to her Body, do presently wipe the part, and put her hand behind her Back, or on some remoter part of her Body. For so the mischief is suddenly cured, or the Mark is made on that part she touched, all her Imagination, and Natural Faculty, being turn'd thither.

When a woman doth remove marks from the Face to the Thighs, or hinder parts.

CHAP.

CHAP. V.

Of the strange Longing of Women with Child, and their insatiable desire of things; And if they cannot get them, they are in danger of Life.

Longing, a Disease.

THE *Order* of the former *Narration*, seems to require me to speak something concerning the Longing of Women: For they are both almost from the same Cause. About three Moneths after Conception, a Disease troubles Women, which the *Greeks* call *Kitta*, the *Latines*, *Pica*; when by Reason of cold vitious humours, and sharp Flegm that lyes in their Stomachs, they earnestly desire, coles, parings, chalk, shels, and other

other things unfit to eat; this mischief prevails most, when the Childs hair first begins to grow, and they are with child of a Girle. For by reason of want of heat, flegmatique humours are less concocted. Hence it is, that winds, and often belchings frequently trouble Women. Of kin to this is the dainteines of Women, wherewith men and Feavourish people are oft troubled. But child-bearing Women that are tempted with this Disease, are so insatiable in their desire, that if they cannot obtain what they long for, they bring both themselves and their Child in danger of death. This Disease for the most part troubles the Low-Country Women, because they are of moyst cold constitutions, and feed on ill Nourishment. There have been

Moyst Women long for strong things.

some

A History.

some in our dayes, that when they saw a corpulent well-fed Man, they desired to bite at his Shoulders; and there was a man, who, that he might satisfie a Womans longing, granted her leave to bite, least she might take any hurt: whereupon she bit out a part with her teeth, and chew'd it a little, and then she swallowed it raw. When she was not yet satisfied, she desired to bite again, but the man would not endure her. But she presently began to languish, and to be delivered. She brought forth Twins, the one living, and the other Dead, for want of a second bite. I can see no other Reason for it, than that the woman grieving in her mind, the vital Spirits are lessened, and the Humours appointed to nourish the child, turn another way, and

A Woman with Chilp suffers, if her longing be denied her.

and are not carryed to the Womb; so the Child wanting the food which the Mother longed for, grows feeble, and dies. For when the passages & receptacles, whereby Food useth to be derived to the *Matrix*, are stopped, it must needs follow, that the Child will want nutriment, and die. But if the Teeming woman be strong of Nature, and knowes how to moderate her passions, the Child doth not die, but grows sickly. By these you may see abundantly, what a womans Imagination can do, and what outward objects conceiv'd in the Mind can print upon the Child that is then to be formed: Wherefore, I suppose they do not much transgress the Bounds of Art, that are not so rigid, but do sometimes indulge to Sick People such Meat as they long for,

When we must please sick people with Diet.

for, though they are not so proper for them, in case they are such as will bring no great hurt to their Bodies; for sometimes by such manner of Diet, we dispell Chronicall and long Diseases: So when sick People are vexed with lasting Diseases, I do not use to be very obstinate or refractory against them, in granting to them such meats as they greedily desire, and earnestly intreat for, when they earnestly ask for them, and eat them with a great appetite. For by this means it comes to pass that naturall heat is stirred up, and the imbred faculties are moved, humours that stick in the Body are concocted, and dissipated, the passage being opened. And by *Hippocrates* example sometimes, I study to gratifie my Patients, and to be silent,

silent, and wink at them, if they take what may not greatly hurt their Bodies. For as he saith; *Something worse Meat and Drink, so it please, is better than that which is better, and pleaseth not so well.* For all those things that relish best in the Palate, and are most pleasing to the taste, are most easily concocted, and nourish more, because the stomach takes them in greedily, and likes them best. So I know some that have cured *Quartans*, and wandring Agues, by eating raw Herrings, new taken out of the Sea: So in desperate diseases that are come to the height of their danger, I do not much fear that greedy appetite, nor do I contend with, or deny to them that desire such things, what they would have; but using choice, and prescribing them

L. 2. Aph. 38.

Desire makes all sweet.

them the way and manner how to dreſs them; I let them uſe their own deſire, ſo far as I am confident it will not hurt them, and I conjecture the Diſeaſe may be batter'd by it. For by this acrimony and greedineſs of eating them, the force of Nature is ſharpned, and ſet forward, that was before aſleep, and ſo regaining ſtrength, it ſets upon the Diſeaſe afreſh. So we drive forth one Diſeaſe with another, as one Nail with another, and for an ill knot we apply an ill wedge, which no man may think to be abſurd, ſince in ſome Diſeaſes, we willingly raiſe a Feaver, for otherwiſe there were no cure for them. So I know ſome, that by the ſudden coming on of the enemy, and by a great fright, have been cured of a Quartan Ague. So there

Diſeaſes are driven out with deſire of ſome meats.

was an Epidemicall Diſeaſe amongſt us, that had deſtroyed ſome thouſands, that by a ſudden inundation of the Sea, preſently ceaſed; for by ſome outward trouble ariſing, the collections of humours are diſſipated, and diſeaſes abate and ceaſe by critical evacuation. Hence it is, that ſuch as are bit by mad-dogs, and fear the water, we caſt them unawares into the deep water, and drive away fear by fear. When ſome are troubled with cold Diſeaſes, we put them into hot Feavours: for ſo natural heat being raiſed, cold raw humours are concocted, and Nature is excited to caſt out the Diſeaſe.

One Diſeaſe is ſometimes cured by another.

CHAP.

CHAP. VI.

That a Woman doth afford Seed, and is a Companion in the whole Generation.

It is proved by reason, that a Woman wants not Seed.

THough the Seed of Man be the chief efficient, and the beginning of action, motion, and generation; yet that a Woman affords Seed, and doth effectually lend help to the procreation of the Child, is evinced by ſtrong Reaſons. Firſt, ſeminary veſſels had been given them in vain, and genital Teſticles; if a Woman wanted ſeminall Excrement, ſhe ſhould afford very little to the Child, and ſhould have no part in it. But ſince that Nature doth nothing in vain, it muſt needs be, that

that they were made for use of Seed, and for Procreation, and placed in their proper places, both the Testicles and Receptacles of Seed, whose Nature and Force is to afford fruitful virtue to the Seed. And to prove this, there needs no stronger Arguments than this, that if Women do not use Copulation, to cast out their Seed, they oft-times fall into great Diseases, and cruell Symptoms. For you shall see many Widows, for want of Husbands, and Virgins ready for *Marriage*, when they do not marry in time, though their *Terms* keep their *orderly seasons*, yet are they cruelly tormented with fainting fits, and strangling of the Mother. For all are of Opinion, That more harm comes to them by the Seed being corrupted, than by their

The danger of Seed retain'd.

Courses being stopt. For the Seed grows to be of a venemous Quality: Hence ariseth, that swarth, Weasil-colour in Maids, when they begin to be in Love: Hence comes their short Breathings, Tremblings, and Pantings of the Heart, the expulsive Faculty being moved to cast out the Swelling Humour. If such lusty widows, or Maids in years, happen to be marryed, that their Seed, by the use of Man, may be ejected, you shall presently see them look fresh as a Rose, and to be very amiable and pleasant, and not so crabbed and tetty, especially if their Husbands be men for their turn, and can give them their due. And though the Society of the lawful Bed consists not in these things, yet you shall find that this Sex is by no means better won, than when the

Maids to be marryed in time.

Maids by Marriage grow fresh.

Woman is greedy of Copulation.

the Husband often satisfieth them this way. For so are all things more peaceable in the House, and there fall out no Wranglings, or Janglings, between them. But if the man lye but seldom with his wife, or the man be slow in doing his Office, you shall see the House turned upside down; for some of this Sex are so greedy of Copulation, that you may weary them, but never satisfie them: which seems to me the chief Cause, why a Woman in Copulation doth afford Seed, and hath more pleasure than a Man hath: For since by *Nature* infinite delight accompanies the ejecting of the Seed, by the breaking forth of the Swelling Spirits, and the stiffness of the Nerves, and the Woman performs a double Office, and suffers both wayes,

(for she draws forth the Man's Seed, and casts her own in with it); It is very likely, that she takes more delight, and is more recreated by it. Hence it is, that the Child is commonly more like the Mother, than the Father, because the Mothers confer most in Generation; and it is proved, because Women love the Children best. For besides their Ejecting of Seed, all the time they are great with Child, they nourish the Child with their purest Blood. I find *Galen* to be of that mind, for he thinks that the Child receives something more from the Mother, than from the Father; and he refers the difference of Sex to the Affluence of Menstruall Blood; but the Reason of likeness, to the force of the Seed. For as Plants receive more from fruit-

Why Children are most like the Mother.

Lib. 2. de sem.

fruitfull ground, then they do from the Industry of the Husbandman; so the Infant receives all things more plentifully from the Mother: For first, the seed of them both is softer'd, and heaped together in the Womb, then it grows up with the Mothers blood, and increaseth by degrees secretly. Hence it is, that by sympathy Children love their Mothers most; for it proceeds from nearness of Nature, and because the Mothers forces were most employed about them. Also Mothers are full of love to their Children, and more indulgent to their young ones than the Fathers be, who are oft times more rigid. I think the Evangelist meant so, when he brings in *Rachel* lamenting for her Children, who was so wounded in the mind with

A Simile from Plants, and the industrious Husbandman.

Why Children love their Mothers best.

Matth. 2.

Jer. 32.

grief, for being deprived of them, that she would by no means be comforted. For there is nothing by the opinion of *Esaias*, more repugnant to Natures Laws, than for a Woman to forget her Child, and to be cruel against the fruit of her Womb, laying aside natural affection. We see that Fathers have their natural propension to their Children also, but it is later before it appears. For Fathers love them best when they are grown up, and then they take most care for them, when they begin to see some hopes of them: But Mothers take more care of them in their Infancy, and because that age stands in need of Mothers help most; they are then the most loving and careful over them, and not so curst as the Fathers be. For this cause the

Ch. 49.

Scriptures

Scriptures do so oft invite us to gratitude, which by the example of *Storks*, Children do owe to their Parents, and we are commanded to requite them. The like love we see in a Hen, which loves the Chickens she hatched more dearly; and though the Cock was the cause that the Eggs breed Chickens, yet he takes no care for them when they are hatched. But that both yield seed, we may prove in Hens-eggs; for a Hen will lay eggs without the Cock, but if she sit on them, they will sooner corrupt than hatch: but the eggs the Hen laid when a Cock trod her, will after 19. dayes be hatched, put under a Hen; so that the Chickens will peep before the shell break. This tedious Child-bearing time of the Mother in which

Matth. 23. Storks love their dams.

A Hens sitting.

A Hen layes eggs without a Cock.

for nine Moneths she feeds the Child with her purest blood, and then her love toward her Child newly born, and the usual likeness of the Child to the Mother, do clearly prove, that Women affect Venus, and that women do more toward making the Child than men do, who only injecting their seed, are gone, and neither further the Woman, nor help the Child any more. Yet in so many months the Woman must do much to frame the Child, and nourish it. For it cannot be, that it should grow up from that congealed lump, but by a wonderful way.

Women are not idle in making the Child.

Æneid. 6.

CHAP.

CHAP. VII.

Whence growes the Sex and Kind; that is, Whether of the two, Man or Woman, is the cause of a Male or Female Child.

THough all things are justly ascribed to *God* that made all, yet many things go in order by Natures Rules, and are carried by their imbred motion. God being the Authour of all these things, he useth to alter many of them, and to change the order of things, and to bring forth something in other forms and orders, contrary to Natures Laws. For example, a Women desiring a Man-child, prays unto God earnestly for it, and God hears her prayers. For

God the chief cause of all fruitfulness.

Gen. 27. example, *Sarah* being past children, and her courses long since staid, yet she conceived *Isaac* by *Abraham* that was a very old man; in which Child God would have to be placed all hopes of his Posterity, and that
1 Reg. 1. hence all Nations should take the beginning of their happiness. Also *Anna* being much afflicted with her long barrenness, by earnest and constant
1 Reg. 1. prayer she obtained *Samuel* from God. Also *Elisha*'s officious Landlady, by the prayers of the Prophet, had a Child given her from God, and afterwards he raised this Child that was
Luc. 1. dead, to life again. So *Zacharias* being old, by God's dispensation, had a Child by *Elizabeth*, that was stricken in years, and uncurably barren, which was *John* the Fore-runner of *Christ*. So many others have prayed to God

God for a Child to be their Heir in their Estates, and God hath granted them their request. None can doubt but this is Gods work, and these things have a peculiar effect from the Divine Will. But we shall speak of things that proceed from naturall causes, and that Nature useth the work by her imbred force. For she prepares a Body fit for the Souls condition, and gives every thing its temper. But since there are two principles out of which the Body of Man is made, and which make the Child like the Progenitors, and to be of this or that Sex; Seed, common to both Sexes; and menstrual Bloud, proper to the Woman: The similitude consists in the force of the Male or Female seed, so that it proves like to the one or the other, as the seed is more plentifully afforded

The force of Seed.

The force of the Menstrual bloud.

forded by one or the other. But the difference of Sex is not referred to the Seed, but to the menstrual bloud, which belongs onely to the Woman. For, were that force in the seed, since the Mans seed is alwayes stronger and hotter than the Womans, Children would be all Boyes. Wherefore the kind of the creature is attributed to the Temperament of the active qualities, which consist in heat and cold, and to the substance or nature of the matter under them; that is, to the flowing of the menstrual bloud. Now the seed affords both force to beget and form the Child, and matter for its generation: also in the menstrual bloud there is both matter and force. For as the seed most helps to the material principle, so doth the menstrual bloud to

the

the potential. Seed is, saith *Galen*, bloud well concocted by the vessels that contain it; so that bloud is not onely the matter of generating the Child, but it is also seed in possibility. Now that menstrual bloud hath both principles, that is, both matter, and faculty of effecting any thing, is confessed by all. But seed is the strongest efficient, the matter of it being very small in quantity; but the menstrual bloud is much in quantity: but the potential or efficient faculty of it is very feeble. Now if the material principle of generation, according to which the Sex is made, were onely in the menstruall Bloud, then should all Children be Girles; as if all the efficient force were in the seed, they would all be Boys. But since both have both prin-

Lib. 2. de sem.

Menstrual blood affords matter to feed the Child.

principles, and in menſtruall bloud, matter predominates in quantity, and in the ſeed force and vertue; deſervedly, ſaith *Galen*, the child receives its Sex rather from the Mother, than from the Father, though his ſeed do afford ſomething to the material principles, but more weakly. But ſimilitude, though Imagination be of great force therein, is referred rather to the Father than the Mother; for there is more force in the mans ſeed. But the Womans ſeed receiving faculty from the menſtruall bloud for nine Moneths, doth as much exceed the mans, as the mans did the Womans at firſt copulation. For it is proper to the Womans ſeed, to ſtrengthen and increaſe her own ſubſtance more than the Mans. So the Woman not onely affords matter

matter to make the Child, but force and vertue to perfect the Conception, though the Womans Seed be fit nutriment for the Mans Seed, by reason of the moysture and thinness of it, and is more fit to frame and make up the Conception thereby. For as of soft running Wax, and moyst Clay, the Workman can work what he will with his hand; so the man's seed mixed with the Womans seed, and the menstrual bloud, helps effectually to make the form, and perfects the parts of a man. Or if you would have a comparison of these things from Natural things; as the Earth is to Plants, so is the Womb for Conception. For as the Seeds of Plants need the Earth, to nourish and increase them; so the Seed of Man requires the Womb, which

A Similitude from Wax and moyst clay.

A Comparison of the Earth and the Womb.

is

is affected with a desire of an Off-spring. For by the moysture thereof, and by bloud running forth at the Veins, to water the Child, it doth grow and increase. Hence you may conjecture what art Nature useth in conceiving and framing a child, which by an innate force, grows up by degrees, and secretly increasing, comes to its full strength; wherein I think that worth the Enquiry, by what force the Nature of the Woman makes a Man or a Woman, what faculty seems to be ascribed rather to the Woman than to the Man, by reason of more matter coming from her, which consists in the Bloud and Seed of the Woman; whereby the Child all the time it is in the Womb, is nourished and increased. For as mans seed is the chief cause

of

of motion, and the Instrument and Artificer, whereby Man is made; yet the Womans Seed, with the plenty of her Menstrual Blood, affords more matter than the Man doth, and by help thereof the Child is perfected, and is distinguished for its Sex; for that it makes a Child a Male or Female.

CHAP. VIII.

Of Prodigious and Monstrous Births; and by the way, what is the meaning of the Proverb, Those that are born in the fourth Moon.

THE Nature of Man and his parts, destinated to the Generation of Man, if they be rightly disposed, and there

there be no defect in them, will beget a perfect man. But if they be defective, or faulty, or the Seed be confusedly mixed, or the Principles of Generation be otherwise involved than they should be, it falls out, that prodigious and Monstrous Births are made, Some say, that these things happen from the Influence and Aspects of the Stars, and as just Judgments for Sins. And I think it very consonant to Truth. For they commonly happen from a faulty Constitution of the Womb, from filthy *corrupt Seed*, and *disorderly Copulation*. For, as in the *Art* of melting Mettals, if the Matter be not pure and well cleansed, if the *vessel* or *receiver* be oblique, full of Windings, ill Joynted, hath corners, is set awry, or is full of Chinks or Plaits, is unloosed,

Whence comes Monsters.

A Simile from Founders.

loosed, or holds ill together, we see that men cast ridiculous and improper figures: so if the places be ill appointed, if the Womb inclines to one side, or the matter be unfit, or ill tempered, nature shall never make a fit and decent form.

Intemperance of Venery hurts the Child.

So the Low-Countrey Women, chiefly those that live near the Sea-side, being restless, and troubled in Copulation, they have strange mishapen Embrio's, and do not onely bring forth rude and deformed burdens, not made up, that no Sword will cut, but also something deformed, that pants, and is alive, and is like the imperfect draught of a figure that Artists use to draw with a rude Pensil. For *Marriners*, which they commonly marry, when they come from long Voyages,

run

run mad upon their Wives with full sail, never regarding their menstrual courses, nor the Conjunction or new Moon, at which time, by reason of their terms, copulation ought to be hurtfull, for the seed cannot stick together, nor be fitly united with the Womans blood; whence it comes to passe, that the seed either runs forth, or if it chance to stick together, Nature cannot make up any thing right [illegible] of a confused matter that sticks not so as it should do. And not only the mens incontinence is to be found fault with; but also of the Women, who having waited so long in their absence, do voluntarily put themselves upon their Husbands, and snatch the seed from them, as hungry dogs do a bone, or *Cerberus* his Bait.

Whence

When it comes that the Faculty of the Womb loseth its force to Generation, and success of breeding a Child. Or if it try to do any thing, it makes some monstrous form, that is nothing like to the shape of a Man: Sometimes after three Moneths space, that filthy Matter runs forth, and an undigested heap comes out by pieces, as fil by water out of a Ship by the Pump. Not unlike to this, is an Effux that troubles Women with many heavy Torments: Our Women, because their Conception begins in the fourth Moon when she is in Conjunction, by whose force the *Terms* flow down, call it a *Moon-birth*, or *Manekinds*. Sometimes this false Conception is made without the help of Man by Imagination onely in those that are very

A Birth not natural is cast forth.

very lascivious, so as by often seeing their Husbands, and but touching them, the Woman's Seed will mix together with the Bloud, and the Heat of the Womb will begin to frame something like a living Creature: But the Formal Cause, the Man's Seed being wanting, that is like the Work-Master, the Matter the Woman affords, obtains a strange deformed shape. Sometimes the like is made by the help of the Man, when in the fourth and silent Moon he copulates with his Wife, and on the fourth day after the Moons Conjunction, when her *Courses* run, not observing *Natures rules*; for he strives against the Flux, and sails against the *stream*. Our People, by a *Proverb*, call it pissing against the Moon; the *Latines* call them, Born in the fourth

Man's Seed is the Former of the Child.

A common Proverb to pisse against the Moon.

fourth Moon. Because they have unhappy beginnings of their life, and had their first entrance by Generation, contrary to Natures order; whence it happens, that they are very unlucky in Business they undertake. For when a man lyeth with his wife that hath her Courses, he stops her Flux, and the Bloud is forced back again. You may see the same in Vessels, and Casks of Wine, and by Bloud running from your Nose, in which we stop the Liquor running forth, by thrusting in a stoppel, or some Rag that is wound together. Yet it is not necessary nor fit to stop the Bloud running forth, when as the mans seed mingled with such filthy moysture, cannot make a perfect man. For the Matter is naught, and unfit to receive a decent and proper figure,

figure. And therefore *Moses* had good reason by Gods Command, to forbid Men to lie with Women during their Uncleanness. For it can hardly be expressed what contagion and mischief comes thereupon, when men do not refrain from women that are impure. For this Contagion will by degrees seize upon the whole Habit of the Body, and secretly breeds the Leprosie and the Pox. And it doth this the sooner, if the Woman be diseased of some Contagious Disease, as Whores commonly are; for then she will presently communicate her Infection. Wherefore, no Man need much admire, that there are so many Monstrous Births, or from whence come so many strange shapes, that there are so many Scall'd Heads, maimed

Touch not a woman that is unclean of her blood.

Whence are monstrous shapes in the Body and Mind.

and

and crooked people, with bow'd and bent legs, that there are ſo many ſwellings about the fundament and the groins, ſo many Bubo's, ſo many ſwoln Emrods: And as for the Mind, that there are ſo many dull, ſtupid, forgetful, fooliſh, mad, and unreaſonable people; for all proceeds from diſorderly and unſeaſonable venery, or, from the corrupt faulty ſeed of the Parents, are derived on their poſterity.

Therefore let every man conſider how cruel they are to their Children, that bring ſuch miſchiefs upon them, and chiefly they are here underſtood that are conceived in the fourth Moon, that is, when Womens courſes are upon them; at what time they ſhould not da e to copulate with men: For the Children they then conceive,

Born in the fourth Moon, call'd commonly, Piſt againſt the Moon.

want all those gifts and properties, that Children, begot at seasonable times, are endowed with. They are fit for nothing that is good and vertuous; or to perform any noble actions. And if they do any thing well, they have no successe in what they undertake, and never see any prosperous end. For they are by Nature imperfect, and their natural faculties are short, which help men in their business, not by their own, but their Parents fault, who undecently in procreation violated Natures laws. Whence it is that many things are wanting in them, or else given them sparingly, and with some ill qualities, that others obtain bountifully; and they suffer no less loss in their Minds; For they want almost their common Senses, and are extream dull,

dull, without that sharpness of Wit, quickness of Invention, counsel & prudence that others have. In former years, a woman that was an Islander, took Physick of me, she married a Seaman, and conceived by him, her belly began to swell to such a vast magnitude, that one would think it would never hold to carry the burthen. When nine moneths were past, that makes three quarters of a year, the Midwife was call'd; first with much ado she was delivered of a rude lump, which I conceive was a superfætation after a lawfull conception, there were fastned to it on both sides 2 handles, like to arms for the length and the fashion of them; It panted and seem'd to be alive, as Sponges and Sea-Fish call'd *Vitiæ*, in Dutch *Elschowe*, which flote

Sea-Sponges.

in the Sea in Summer in infinite numbers, and being taken out of the Sea, they run abroad, and being long handled they melt, with a burning and pricking left behind them; whence they had their name. After this a Monster came forth of the Womb with a crooked back, and a long round neck, with brandishing eyes, and a pointed tail, and it was very nimble footed. So soon as it came to the light, it made a fearfull noyse in the Room, and ran here and there to find some secret place to hide it self: at last the Women with Cushions fell upon it, and strangled it. This kind of Monster, because like a Leech it sucks the blood from the Child, they call it a Leech, commonly a Sucker. At last, this Woman extreamly tired and almost ready

Leeches in a womans body.

dy to die, brought forth a Man-Child; of which the Monster had so eaten up the flesh, that so soon as it was christned, it had very little life remaining in it. But the Woman hardly restored to her strength, reported the whole truth to me, of all the pains she endured; and I prescribed unto her a wholesome course of life, and to restore her forces, for she was grown very feeble and lean. These and many such like things should teach all Men and Women to use all decency, and orderly proceedings in their mutual embracing, lest Nature should be wronged thereby. In which respect some lascivious people are much to be condemned, who think they may do what they list when they use copulation, and will no wayes

Lecherous people are marked.

have their pleasure bounded For taking no care whether their stomachs be full or empty, or the meat be raw or digested, whether it be day or night, regarding no opportunity of time, obey nothing but their own lusts, and boast themselves to be so lusty, that they will never be weary with copulation; but these insatiable Lechers seem to me to be ignorant for what end the genitall parts were given to man, since they use them not to get Children, and propagate their kind, but for obscene purposes, for barren pleasure; but at last they pay for their unruly lust, when their parts and joynts are tormented with Gowts and Aches.

CHAP.

CHAP. IX.

By what means he that will, may get a Boy or a Garle; and by the by, whence Hermaphrodites are bred, and People of both Sexes.

IF any one would have a Boy or a Girle, he muſt firſt know for certain, that the ſucceſs and happy beginnings of thoſe things are to be obtain'd by Prayer from God, who is the principal cauſe of every effect. For ſometimes, though the naturall faculties of Man be as they ſhould be, yet are men and women barren, and want Children, which God threatneth by *Hoſea*, to thoſe that defile themſelves with unlawful Copulation,

God is the firſt cauſe of conception.

Ch. 9. barrenneſs from God.

or seek for to be fruitfull from any other but from God. Because (saith he) they went to *Beelphegor*, that is, the Idol of *Priapus*, and were addicted to filthinesse, they shall not conceive; their glory shall flye away as a Bird from the Womb, from the Birth, and from the Conception. I will give them a barren Womb, and dry Breasts, their Root shall wither, and they shall bring forth no fruit; and if they do bring forth, I will destroy the most dear of their Children. Which must teach us all, that if God be offended, all means are vain, and the success will be unprofitable. God threatens the like in *Ezekiel*, to superstitious Women, because they wept for *Adonis*, *Venus*'s Lover, who was rent by a Boar about the privities, and

Ch. 8. Idolatry and superstition causes of barrenness.

and this Statue was set up, and they adored him. But if God be not angry with men, and lets Nature have her ordinary course, we may use outward means, and help Natures weakneſſe, if from any secret cauſe one be hindred from Children.

Wherefore there are two things especially, that perfect Copulation, and that help to beget Children: First, the genital humour which proceeds partly from the brain & the whole Body, and partly from the Liver, the fountain of bloud. Then the spirit that comes by the Arteries from the Heart, by force whereof the yard is erected, and grows stiff; and by the force whereof the Seed is ejected. To this may be added the appetite and desire of Copulation, which is excited

What perfects generation.

either by Imagination, or by sight and feeling of handsome Women. Whosoever wants these helps, or hath them feeble, must, so soon as may be, use means to restore *Nature*, and to correct this *Errour*, and repair the Forces, as when there is a Luxation, or Disjoynting in any part. For as we see *Barren Fields* grow fruitful by Tilling, and Man's Industry, and unfruitful Trees and Plants by Pruning and dunging, grow very plentiful in Fruit: So in dressing this Ground, the Physical Art is much to be observed, that with great Skill cures the Defects of *Nature*, and restores this *Barren Field* to bring forth Fruit again, as it were, by Dunging it, when the heart of it was almost quite worn out. So it restores the faint Heart, and weak Spirits, cold-

A Similitude from Husbandry.

coldneſs and dryneſs of the Genital Parts, and reduceth the weakneſs of the Nerves to their temperament: and it doth rather do all things that may ſerve to remove all Impediments of *Procreation* of *Children*. But ſince that Dyet may change the Elementary Qualities, and may alter the unhappy ſtate of the Body to a better; it is neceſſary that ſuch people ſhould eat only ſuch Meat as will make them fruitful for Propagation: Amongſt ſuch things as ſtir up *Venery*, and breed Seed for Generation, are all Meats of good Juyce, that nouriſh well, and make the Body lively, and full of Sap, of which Faculty are all hot and moiſt Meats. For the ſubſtance of Seed, as *Galen* ſaith, is made of the pure concocted and windy ſuperfluity of Blood.

What Meats cauſe Seed, and ſtir up Venery.

There

Matter of heaping up Seed.

There is in many things a power to heap up Seed, and augment it; other things are of force to cause Erection, and drive forth the Humour. Meats that afford matter, are *Hen-eggs*, *Pheasants*, *Thrushes* *Black-Birds*, *Gnat-Snappers*, *Wood-Cocks*, *Young Pigeons*, *Sparrows*, *Partridges*, *Capons*, *Pullets*, *Almonds*, *Pine-Nuts*, *Raisins*, *Currans*, all strong Wines that are sweet and pleasant, especially made of Grapes of *Italy*, which they call Muscadel. But the genitals are erected and provoked by *Satyrium*, *Eryngo's*, *Cresses*, *Erysimum*, *Parsnips*, *Hartichokes*, *Onions*, *Turneps*, *Rapes*, *Asparagus*, *Candid Ginger*, *Galanga*, *Acorns*, *Scallions*, *Sea Shell-Fish*.

And

And Rocket that is next Priapus set,
That makes the man his Wife with Child beget. Colum. l. 10.

These, as many more, will make them lusty. For we see Guns first charged with Powder, and then with Bullets; and lastly, some fine Powder is put in the pan, and fire is given with Linstock, & the Bullet is forced out with a violent noise; so in this *work* two things must needs concur, that our Labour be not lost; namely, that there be plenty of Seed, and a force of a flatulent Spirit, whereby the Seed may be driven forth into the *Matrix*. But if these Engines be broken, or nothing worth, or the Gun-powder be adulterated and naught, they can have no force *A fit Similitude from Guns.*

force to break down Walls, and Trenches, and Ramparts, nor do they roar horribly, but make a small hissing and empty noise, as Bladders of Boys at play do, when they are blown up. Hence some of our lascivious Women will say, That such Men that trouble their Wives to no purpose, do thunder, but there follows no Rain, they do not water the inward ground of the Matrix. They have their Veins puffed up with Wind, but there wants Seed. Wherefore, if Husbands will win their Wives love by especial service, they must be well prepared to enter this conflict; for if they fall short, they shall find their wives so crabbed and touchy, that there will be no quiet. But when they are well provided, they must take the Opportunity of doing their business

The Womans Proverb.

How Wives are pleased.

busineſs well. And that this, when the Monethly Terms are over; For that Sink hinders their ſeed from coagulating and fermenting, and makes the Womb unfit to conceive. When therefore the Terms are over, and the Womb is well cleanſed, they muſt uſe no unlawful Copulation, or violent Concuſſions in begetting Children; and when the work is over, the woman muſt gently and ſoftly lye down on her right ſide, with her Head lying low, and her Body ſinking down, and ſo fall to ſleep: For by this meanes the Seed will fall to the right ſide, and the Boy will be made. Yet the time of the Year, the Climate, the Age of both Parties, the Heating Dyet, are of great concernment here. For the Summer, if it be not too hot, is

When a Boy is begot.

fitteſt for the conceiving of Boyes, becauſe the Seed and Menſtrual Bloud receive more heat from the Ayr about them. Alſo a hot Country, ripe years, and luſty and hairy Bodies, are fitteſt to beget Boys. Alſo, there are many things, that by a ſpecial and hidden quality, are hid for this purpoſe. So *Mercury*, that is divided into Male and Female, is held to be moſt effectual in producing Children of the ſame kind with it; ſo that the Decoction of Juyce of the Male, drank four days from the firſt day of Purgation, will give force to the Womb to procreate a Male-Child: but the juyce of the Female drank for ſo many days, & in the ſame manner, will cauſe a Female to be born, eſpecially if the man lye with his Wife, when the *Terms* are newly

What Herb Mercury can do.

newly over. I think it is, because the one purgeth the right side of the Matrix, and the other the left, and fosters it with heat. So it comes to pass, that the cold humour being taken away, the woman is made fit for Conception. For as in boggy and watry grounds, the seeds of Plants are drown'd, nor do they easily grow forth; so by the superfluity of a cold humour, the seeds of men are choked, that the force and faculty of the Womb, can make no sex nor form of them. *Seseli* of *Marsilea* is of the like effect, *Sage*, *Nutmegs*, *Cinamon*, *Cassia*, *Lignea*, *Zedoary*, *Lignum Aloes*, *Masterwort*, *Calamint*, *Clary*, *Dittany*, *Elecampane*, *Orris Root*, Juyce of *Motherwort*, and innumerable things of this kind, that discuss winds, and wipe away.

A Similitude from the Earth.

What things purge the watrinss of the womb.

away ſuperfluous moyſture, and prepare the Womb as till'd grounds for to ſow the ſeeds on. So other things by other forces, cauſe that the Matrix be not ſo ſlippery, that the Seed may ſtick the faſter. Of this kind are Amber, ſhavings of Ivory, Storax, Calamita, Harts-horn, Sumach, Blatta Byzantina, Myrtil-ſeed, Witwalls, Cypreſs Nuts, Frankincenſe, with the bark, Maſtick, Spoon-wort, Avens, Cinquefoil, red Roſes: whereof ſome applyed outwardly, others taken inwardly, ſtrengthen the Womb, and conſume ſuperfluous moyſture, bind cloſe the gaping of the Matrix, and make it hold the Seed; and becauſe the Women on this ſide the *Alps* for the moſt part, are ſubject to the fits of the Mother, and ſuch Diſeaſes of the Womb, they had need

uſe

use these things before others. But if the parts be over-dryed and burnt, they must use moderately moistning means, both Meats and Physick. But they that would be commended for their Wedlock actions, and not be without Children, they must observe this Rule, to lie with their Wives at distance of time, not too often, nor yet too seldom, for both these hurt fruitfulness alike. For to eject immoderately, weakens a man, and spends his spirits; and to forbear longer than is convenient, makes the seed ineffectual, and not manly enough. Also we must consider the opportunity of this matter, when it is best to copulate, and what Sex you conceive in your mind to beget.

A dry Matrix, what is good for it.

Avicenna,

Avicenna, *his Counsel for Copulation.*

Avicenna, no base Fellow, nor an Authour of the lowest rank, describes the time and manner of procreating a sex: *When* (saith he) *the terms are spent, and the Womb is cleansed, which is commonly in five dayes, or seven at most; if a Man lye with his Wife from the first day, she is purged to the fifth, she will conceive a Male; but from the fifth to the eighth day, a Female:* Again, *from the eighth day to the twelfth, a Male again; but after that number of dayes, an Hermaphrodite.* Though he brings no probable cause of these effects, yet methinks it seems to be very probable. For the first dayes, the Womb being cleansed, and the sordid humour perfectly purged forth, the Matrix hath more heat; whereby the man and womans seed stick faster together, and

Avicenna, *his opinion explain'd.*

and is directed to the right side of the Womb, by the attractive force of the Liver, and right Kidney, from which also in those dayes hot bloud is derived for nutriment of the Child that shall be. For the left parts, as being cold and benummed, and void of Bloud, cannot contribute any thing so soon as the terms are purged; but bloud is drawn later, and more sparingly from the Veins of the left side, which are called the Emulgent veins, that creep about the Milt, and the left Kidney; so that at length, after the first day untill the eighth day, some bloud comes forth of them, whereby the Child is to be nourished. So that when those parts perform their office, and the right side parts do cease, by reason of the scituation, and cold

Emulgent Veins.

cold nutriment, a female is begot. After the eight day the parts on the right side do their office again, and bloud comes from them to nourish a male. After this circuit of dayes, because the menstrual bloud flows, without distinction from all parts; and the Matrix is made too moyst with cold humours flowing unto it, and the seed joyns to neither side, but flotes in the midst of the Womb, betwixt both: The seed of both Sexes confounded, make an *Hermaphrodite*; which conception takes its form and forces sometimes from the left, sometimes from the right side, and useth the help of them both. Hence Hermaphrodites are begot; which name is so call'd from *Mercury* and *Venus*. Sometimes this vicious and infamous

What begets Hermaphrodites.

famous Conception is begot by undecent Copulation, when the woman besides Natures custom lyes uppermost, and the man under her, sometimes to the great hurt of their health; for by that Copulation turn'd the wrong way, they become subject to Ruptures, and Herniaes, especially if they be full with meats.

Irregular Copulation is detestable.

CHAP.

CHAP. X.

Whether the Child be nouriſhed with the menſtrual excrement, and whether Maids may conceive before they have their Terms.

DAily Experience proves, That ſome have been married at 12 years old, and ſome to their great hurt, and damage of their health, have had no terms at 19 years old. Whence many ask, Whether, when a Maid is fit for a Man, and ſhe never had her courſes, ſhe can conceive? Some are of opinion it cannot be, that one can conceive, but after her terms are over: and this ſeems to me to be the truth. For when the helps be

The Courſes is an argument of Conception.

be wanting, that further conception, and the matrix wants the humour should feed the Child, how can a Woman conceive? But our *Matrons*, especially *Midwives*, reason thus from Trees: as no Plant wants fruit that bears flowers; and no Tree is barren that yields blossoms, but every Tree is unfruitfull that wants flowers: so young Maids that have no courses, conceive not, nor do their wombs swell, though they receive the seed. But Women in years bear Children no longer after their terms are stopt. For since the Flux of this excrement affords matter to generation of Mankind, the seed of man, like runnet and leaven, heaping this up within itself, it follows, that a Woman cannot conceive, either before that humour begins to

A Similitude from flourishing shrubs.

When the Courses stay, the Fruitfulness.

run, nor after that it leaves off to run any longer, becauſe the nutriment for the child is wanting.

What uſe of the terms.

But here ariſeth another queſtion: whether the menſtrual bloud be a profitable excrement and fit to feed the Child? or onely a filthy matter, which at ſet times is voided as a ſink. I know that *Pliny*, and many more think ſo, who ſuppoſe that the menſtrual bloud is venemous and monſtrous, and they do wonderfully raiſe this opinion. So *Juvenal* taking an Argument from hence, to ſpeak againſt Women, ſtirs up men to hate them, and doth purpoſely write a whole Satyr againſt them, that deſpiſing them, they ſhould never marry. I know indeed, that the flux of the Terms is a fowl thing, and what harm may come by

Sat. 6.

by it, if this ſink be ſtopt longer then it ſhould be, and that *Moſes* did well, as God commanded him, to forbid all men to lie with Women that time that they were defiled with this Excrement. So he drives from the company of men, thoſe that have *Gonorrheas*, that is, fluxes of bloud, and commands them to be purified. And *Eſaias* to expreſs extream foulneſs to be abhorred, *All our righteouſneſs*, (ſaith he) *is as a menſtruous rag, &c.* Which though it be true, and the great Law-giver, by Gods order, did moſt juſtly forbid it, that no man ſhould defile himſelf with fowl copulation, or be polluted thereby; yet this proves not, that this flux is ſuperfluous, and doth not ſerve for the Childs nutriment.

Levit. 18. 20. *Deut.* 23.

We muſt abſtain from menſtruous Women.

For *Hippocrates*, the Authour

of Physick, and *Galen* a great lover of it, do rightly profess in many places, that the menstrual bloud feeds the Child, and that the Child grows by receiving that flowing out of the veins. So *Galen*: Blood, saith he, and genital seed, are the beginnings of our Generation, which arise from the very principles, as from a Root. *The blood is as fit matter that obeys the Artificer, the seed is as the Work-master.* Again. *in comment. Aphoris. The menstrual blood is one principle of our Generation, and is by nature moyst.* Hitherto belongs that Apho.ism of *Hippocrates. If a Woman with Child have her courses, the Child cannot be well. For the blood is taken thus from her, that is directed to the Womb from all the Body, to feed the Child.* If therefore the courses running away,

De tuenda valetudine.

l.1. Aph. 14.

way, waaken the Child, and defraud him of his Nourishment, it must needs be, that they do good when they are stopt, and serve to feed the Child all the while it is in the Womb. If they do no good, and the Child hath no *nutriment* from them, I pray, what is the cause that the *Courses* are stopt in Women with child, and such as give suck, and that without any hurt to them? There can be no other cause given, but that they are consumed, to make plenty of Milk, or to feed the child. But to explain this Question the more fully, I shall set down this *Dilemma*; If the *Courses* confer nothing to feed the Child, then Women may conceive, though they want their *Courses*, for *Nature* can draw Bloud from their Veins, to feed the Child: But if they do

The Breasts fill with Milk, when the Terms stop.

help to feed and increaſe the child, they cannot conceive, unleſs they do run. *Ariſtotle* excellently unites this knot; Women (ſaith he) conceive naturally after their *Terms* are over, and they that want their *Terms*, are commonly *barren*: Yet it may be, that ſome may conceive that have them not, namely, as many as have ſo much Humour collected in their Wombs, as uſeth to remain with thoſe that are purged. For ſome have the Humour remaining in the Womb, but not ſo much as to break forth and run out, yet enough to feed the Child. For many, when the *Courſes* run, do conceive, but they cannot conceive afterwards, for their *Matrix*, preſently after *Purgation* cloſeth, and the places are no longer open. *Galen* clearly explains the

Hiſt. Animal.

the same in these words. The Vessels of the *Matrix*, that penetrate into the inmost part, from whence flow the *Terms*, when the woman is about to conceive, open their Orifices: But the time of *Conception* is when the *Terms* begin, or at least end. For though the rest of the time of purging these *Orifices* are open, yet the woman can by no means conceive, because the Seed cannot stay in the Womb, but is washt away by the Blood that runs in so plentifully. But when the *Terms* end or begin, the *Orifices* are open, and the *menstruall bloud* runs not by *streams*, but gently forth, by little and little, as by a dewy Humour sweating in, whereby the *Matrix* is moistned; whence it is, that the Seed sticks to the Roughness of the womb, and nourishment enough

followes by the dropping of bloud that flowes thither. For before the *Terms* flow, conception cannot be made, because the nourishment is wanting, nor doth the Seed stick fast; for at that time the vessels being shut, the *Matrix* is smooth, and the Seed, by reason of smoothness, like Glass polished, runs away, and cannot stick and unite; for roughed things are fitter than smooth things to sodder together.

Why Whores conceive not.

Hence it is, that Whores by frequent lying with men, do not conceive. To which appertains that Sentence of *Hippocrates*; *Those that have moyst Wombes do not conceive, for the Seed is drown'd in these, as Corn in wet Grounds.* Likewise, those that have over-dry *Matrixes*, are unfit to bear Children; for it is

E. 5. Aphor. 62.

ne-

necessary, that the parts should be wet with the dropping of the *menstrua*.

I do not now discuss the matter, what strong Arguments they insist upon, who think the terms not needful to nourish the Child: Let them hold their Opinion; but I can never believe that this humour is unprofitable, and doth not serve toward the Childs generation. For since all Women that are in perfect health, have their courses at set times, what can we think, but that this humour runs forth for some end, and is not venomous, unless it stay beyond Natures time in the body, or it be restrain'd by some disease, or accident. So in plethorick bodies, that is, such as are full of humours, pale blood, if it be not ventilated, corrupts, and causes

Continual Fevers.

a putrid Feaver, and other next to contagious diseases, as the small Pox and Meazels; so we see Houses long shut, and not cleansed by the wind, to grow musty, and smell filthily.

A Simile from Houses shut up.

Since therefore the terms are an excretion of superfluous blood, which the weakness of that sex can neither concoct by heat, nor discuss by exercise, it must needs break forth by the Moons urging of it at a set time; and by the running out thereof, the body is cleansed, and if it chance to be stopped longer, it grows venomous by corrupting. But it is not so in Nurses, or Women with child: for it is a strong Argument, because that humour is usefull in its time, and fit to nourish the Child; but that is not so, that by long stay corrupts in the body: But be-

What menstrua are venumous.

cause

cause after conception it drops from the veins into the womb, and feeds the Child all the time the Woman is great with child; if the womb shall lie open, or the terms any way run from it, the Child cannot live, or would grow very weak.

CHAP.

CHAP. XI.

The Soul comes not from the Parents Seed, but is infused by God, and can neither dye nor corrupt, what day of Childbearing it is infused.

How the Mind raiseth it self toward God.

THE Soul of Man is by no means more invited to love God, nor can know it self better, than by searching into it self, and when it doth narrowly consider the excellency of its own mind. For so it comes to passe, that a man lifts up his mind towards God, and comes to know him, and despising all filthy vice, bethinks himself, that he hath fellowship with the Divine Nature. And truly

it is not idly to be passed over, that man hath the breath of life from God, and is made after Gods Image. The dignity and prerogative of which gift, let no man think to consist in the outward form of the body, but in the internal part, that is, the rational Soul of Man; which since it is an heavenly spirit and incorporeall substance, taken from the pattern of the Divine Mind; this is it that makes a man excell other Creatures, because he is like God, and partakes of the Divine Essence. But because God made the body of Earth, it is mortal, and endures but for a time; but the Soul that God breathed from himself, is immortall and incorruptible. For since Gods Essence is eternal, and the Soul of Man proceeded

ceeded from it, it must needs be eternal and immortal, as its original is. And though the forces of the Soul are much weakned, and do not so exactly represent the Makers Image, yet it is not quite lost; for the wound the Devill gave it, is cured by our Saviours Mercy, and his Munificence and Vertue restored that which was fouly defaced by the fall of our first Parents.

God the restorer of decayed Nature.

If any man would make tryal of this Divine Gift, and see the excellency thereof, let him descend into himself, and search diligently into his own Mind; he shall be sure to find there admirable gifts, and excellent ornaments in abundance, with which every ones Mind is richly endowed; as Reason, Understanding,

The Gifts and Ornaments of the Soul.

derstanding, Judgment, true choice, agility of Wit, Memory, and many more, that absolutely prove the Soul to be more admirable, than that we should think it to be corporeal or subject to corruption. This onely enliveneth and rules the body, and instructs it with various actions, exercising it with many Offices.

The force and excellency of the Mind.

Whence it is, that from the multiplicity of Effects it hath divers appellations: For as *Augustine* saith, When it enliveneth the Body, it is called the Soul; when it gives it Knowledg and Judgment, the Mind; when it recalls things past, Memory; whilest it discourseth and discerneth, Reason; whilest it contemplates, the Spirit; whilest it is in the sensative parts,

De Spir. et anim, c. 35.

Seat of the Mind.

parts, the Senses. All these are the offices of the Soul, whereby it declares its power, and performs its actions. This is placed in the highest part of the body, and next to Heaven, pouring forth effectually its forces on the parts of the body. It is not drown'd in the blood, it comes not *ex traduce* from our Parents, or from the seminal faculty, but it is free from all gross matter, and all corporeal corruption, and being new created by God, is infused into the body newly made, not borrowed and fetched from some other place, as the *Pythagorean* Philosophers maintain in their absurd transmigration of Souls; holding, That when one man dyes, his Soul goes into another Body, not onely of men, but some-

The Mind and Soul are incorporeal.

Transmigration of Souls is absurd.

sometimes of Beasts. *Ovid* in his 15. *Metamorphos.* hath thus rendred it:

Souls cannot dye; When they their
Bodies leave,
Then other Bodies do the same re-
ceive;
All things are chang'd, but no-
thing quite decays,
Nature is flitting, one state never
stayes:
Souls wander here and there from
Beasts to Men,
They come, and then to Beasts re-
turn again.

Hence these Superstitious *Philosophers* forbad the eating of flesh, thinking it abominable to taste the flesh of any *creature*, lest one might chance to eat his *Grand-Father* in a Calf, as

Tertul.

Tertullian very facetiously derides them.

Christians must reject such Opinions; for Orthodox Divines conclude for certain, That the Soul is given to every Infant, and infused into it, when the Child is perfect in all parts of the Body, which happens about the 45 Day commonly after Conception, especially for Males that are like to come forth, to see the Light in 9 Moneths. But Females that are of a weaker Constitution, receive not their Souls till about the 50 day.

When the reasonable Soul comes into Man.

And though this day cannot be certainly set down, yet *Hippocrates* hath exactly reckoned it, at what time the Child hath its perfect form, when it begins to move, and when it shall be born.

born. For in his Book of the *Nature of the Infant*, *If a Male* (saith he) *be perfect on the 30 day, he will move on the 60 day, and he will be born in the Seventh Moneth. But if he be perfectly formed on the 35 day, he will move on the 70 day, and begin to come forth in the eighth Moneth: But if he be perfectly formed on the 45 day, he moves the 90 day, and is born in nine Moneths.* Out of which passing of Dayes and Moneths, it appears clearly, that the day of forming being doubled, makes up the day of moving; and the day of moving, 3 times reckoned, makes up the time of being born.

For example, where 35 perfects the Form, if you double that, it will make 70, the day of motion; and that, 3 times taken, makes 206 dayes, or

A Female is perfect later than a Male.

9 Months giving every Moneth 30 Days; so you must consider of the rest. But a Female is made perfect in longer time than a Male, and the Mother goes longer of a Girle; so that there is some difference in the Accompt. For a Female formed on the 30 Day, moves not till the 70 Day, and is born in the eighth Moneth. When she is formed on the 40 Day, she moves on the 80 Day, and is born in the eighth Moneth. But if she be perfectly formed on the 45 Day, she moves on the 90 Day, and is born in the 9th Moneth. But if she that is formed on the 50 Day, moves on the 100 Day, and is born in the 10th Moneth.

I have spoke the more largely hereof, whereby every Man may understand, that the reason-

able

able soul is then infused, when the Child hath its perfect form, and is exactly distinguished in his lineaments. For the Soul is not present in the first Moneth the Child begins to be formed, but the faculty of the Matrix, and the force of the seed perform that work very cunningly, and by degrees, distinguish the parts, and make the form perfect.

For the first six dayes, the seed lies like an Egg, and represents Creme or Milk, and thin fibres woven like Cobwebs are produced, the nine dayes following, the Navel, Veins, and the Cups, do administer blood and spirit, from whence are framed the organicall parts, and such as serve for nutrition, as the Liver, Heart, Spleen, Lungs, Brain, which from

The rudiments of Mans form.

from the first moment of Conception are perfected the eighteenth day: then till the fourty fourth day, the other parts are perfected, and the Child begins to live and feel, though it move not, being weak; or it moves so weakly, that the Mother cannot perceive it. At this time, the rationall Soul is thought to enter, and to add force to the naturall faculties, and to perfect the whole Work, which *Augustine* proves by the testimony of *Moses. If any one* (saith he) *strike a Woman great with Child, and she miscarry, if the Child were formed, he shall pay life for life; but if the Child were not alive, he shall pay a sum of money for it.* Whereby he proves, that the Soul is not in the child, nor can it be called Man, unless all the membe:s be perfected, that it have

Quæst. 32. *Exod.* 20.

have the perfect form of a man. Since therefore it is infused into the body made, no man may think it comes in with the seed. For if the rational Immortal Soul were in the seed, or should flie out with it, many Souls (saith he) would vanish with the daily running forth of the seed. Wherefore it is not fit to think, that the Soul was propagated by *Adam*, or any of our Progenitors, but that God doth every moment create and infuse them. Which I think may be confirmed by this saying of our Saviour; *My Father worketh unto this time, and I do work.* Whereby he implies, that the great and good God the Father, and the Son also that is equall to him, and of the same Essence, are still working in creating and saving *Joh.* 5.

saving the Souls of men, and are busied in producing them, and of other creatures Souls also, whereby they live and have their being. To which belongs that of the Psalmist, *God saves both man and beast, and feeds and fills them with his plenty.* Who being peculiarly affected toward Man, he hath bestowed more rare gifts on his Soul. For Man is in a more excellent condition by far then the Beasts are: For God hath given to Man Reason, and a mind which other Creatures have not, and hath taught him to know his Maker, and hath breathed into him a Divine Soul; Which Bounty *Job* confesseth, *He teacheth us more than the Beasts of the Earth, he instructeth us above the Fowls of the Air.* Whereby he shews, That Men excell other

Psal. 35. Davids words explained.

Job 35.

other Creatures, and that God hath given man better parts in abundance.

But imperfect Births and Monsters want these singular gifts of God: For though some of them pant and seem to be alive, yet they have not that from a Rational Soul, but from the forming faculty, and the generative spirit, that are in the Seed and Bloud; for these for the first fourty days nourish the Conception, and enliven it, and form it like a Man. Also, the other Creatures have a Vital Spirit, and other powers of the Soul, to live and perceive, which they have from the Faculty of the Soul, and the flowing of Bloud; and by these they grow in the Belly, and receive Life. For which, that of *Leviticus* may be alledged; *For the Life*

An Embrio in the first Moneth deserves not a mans name.

Lev. c. 17

of every Creature is in the bloud thereof. For the Life and Spirit of every living *Creature* is in the bloud, and fed by it, as the Lamp is by the Oyl. Which force of the Soul, as *Galen* knew very well, so he ingenuously confesseth, that he is ignorant what is the substance of Man's Soul, and whence it comes. But had he bin learned in better *Philosophy*, he would not have doubted to say, *That the Soul is a Spark of the Divine Mind, and a Blast of God that distinguisheth Man from Beasts, and makes Us immortal.* But that every Man hath a particular Soul, as it is proved by many things, so especially the vast difference between the Manners, Wits, Judgments, Opinions, and Affections of men, doth confirm this. So *Horace* writes,

What the Soul is.

So

So many Men, so many minds,
As shapes, so thoughts are of all kinds:
Each Man's Will's his own.--- L. 2. Ser. Satyr. 1. Pers. Sat. 5.

Which I think proceeds only from the divers conditions of their Souls. For God, saith *David*, hath in particular fashioned the hearts and minds of all men, and hath given to every one its proper being, and a Soul of its own nature. Hence *Solomon* rejoyceth that God had given him a happy Soul, and a pure Body agreeing with the Manners of his Soul. Psal. 33. 17. Sap. 8.

Many of the Ancients question in what part of the Body the Soul hath its seat. Philosophers say, In the middle of the Heart, which the Wiseman

Prov. 4. seems to point at, *Keep thy heart with all diligence, because life proceeds therefrom.* But Physitians that have searched the Works of Nature more narrowly, place the Soul in the Brain, from whence all the Senses and Faculties of the Soul and the actions proceed. Yet the force of it is diffused through all the parts of the body; it fosters and enlivens all the parts with heat, and gives them force. But it doth give peculiar force to the heart, the fountain of life, by the Arteries carotides, or sleepy Arteries that pats upon the Throat, which being cut, men grow barren; or if they be stopt, they become apoplectick; for there must necessarily be some wayes and passages of the Veins and Arteries, through which

The house of the Soul.

Apoplectick Veins.

which the humours and spirits animal and vital, may passe to and fro, and receive native heat from the Soul.

For as a Parlour, though it be large, grows hot with a good fire; and a Dining-Room is warmed all over with a hot Stove; so the Body receives effectually the forces of the Soul spread all over, and by the help thereof performs its operations. For though the Soul is said to reside in one place, yet the force of it passeth far and near, and is seen in every part of the Body, and exerciseth every member. *A Simile from a hot fire.*

So the Eyes, Ears, Nostrils, Tongue, the Joynts of Hands, Feet are the Souls Instruments that she useth. But if these Instruments and Organs of the Soul, be unfit, or

or hindred, they perform the operations of the Soul the more imperfectly.

As we see in fools, old men, children, and mad-men, in some of them the faculties of the Soul shew themselves after a long time, and in others they are lost. For as fire under ashes doth not shine forth, and the Sun under a thick Cloud affords but little light; so the Soul drown'd in moyst or faulty matter is darkned, and reason is over-clouded by it.

A Simile from fire rak't up.

And though Reason shines less in Children than in grown people, yet no man must think that the Soul is an Infant, and that it growes, for then it should

The Soul in Children is imperfect, of

...fe again and grow old.
...oul hath its force and
...ts from the first being
...e substance of it can
receive

receive no less; but the unfitness of the Instrument and Organ makes the difference, that it cannot so well perform all her Functions and Offices, of which I purpose to speak more at large in the next Chapter, whereby the Faculties of the Soul and Body may appear more fully, and that every one may know how they agree and are affected mutually with diseases.

CHAP. XII.

The Soul though it be incorporeal, not made of Matter, or Elements, yet is subject to Passions and Perturbations, and such affections as redound upon the Body.

A similie from a Snail and her shell.

SInce the Soul performs her Functions by the Body, and carryeth that house about with her, as a Snail doth her shell, it falls out most commonly, that when the Body is affected, the Soul is affected also, not with a *primary* passion, as some believe, but onely *secondarily*, by reason of company; for so great is the sympathy and affinity between them, that some faults of the Body fall upon the Mind, and some

some of the Mind upon the Body. For being that the Soul useth the Organs of the Body, which are many wayes oft-times affected with ill humors, or perverted, it falls out, that the Instruments being hurt, or hindred, the Soul cannot perform her actions as she should.

So the Body hurt,
doth ill affect the Mind;
And presseth down the Soul,
as oft we find.

The wise *Hebrew*, who saw that before *Horace*, saith, *That the corruptible Body presseth down the Soul, and overcomes the Mind, that meditates on many things.* And though the substance of the Soul is thought to contract no stain or fault from the Body; yet as a thick Cloud darkneth

the Sun-Beams, and as the Eye by looking through a Glass of divers Colours, see things otherwise than they are; as *Red*, *Yellow*, *Green*, *Blue*; so Intemperance of the Body, shadows and darkens the Light of Reason and the Mind, and causeth the Actions of the Soul to be worse performed. So mad and doting, and drunken people, think they see two Objects, when they see but one. So Melancholique People imagine strange things, and invent Dreams; Cholerick People are rash and strangely angry, when the Brain is oppressed with the Smoke of hurtful Vapours. And besides many small Inconveniences, Formidable Diseases do confirm what hurt comes to the Mind, from the Humours of the Body; as the *Apoplex*, *Lethargie*,

Humours that offend the Mind.

gie, Palsie, Convulsions, Madness, Phrensie, Epilepsie; all which do forcibly offend the Forces of the Body and Soul, that a Man is quite besides himself, and his Mind is altogether overwhelmed. Also, if the Mind be held with any hurtful Matter, and be given to *Hatred, Anger, Jealousie, Emulation, Envy*, or *Detraction*, it brings the Body to the same Temper, and poysons it with the like Mischief. To say nothing of the other Passions of the Mind, whose weak cogitations trouble our rest, and disturb our sleep. For there is nothing, saith *Fabius*, so employed, so various and unquiet, and torn with so many Cogitations, as an ill Mind; so that it hath no leisure to take care of health, or of any honest Employments. For neither

An ill mind unquiet.

ther sleep, that is most pleasing to those that are weary; nor speech that is a Physitian to a sick Mind, nor Meat, nor Drink, that nourisheth the Body, are sweet unto it; what quietness of Mind can they have? What Content or Constancy in their Cogitations?

They that a guilty Mind
torments within,
A secret Whip of Conscience
lash for sin,
Do suffer more than all
the Fiends of Hell
Can do: their Witness
in their Breasts doth dwell.

Chap. 17. To this may be referred that of *Isaiah*, *The Heart of the wicked is as the foaming Sea, whose Waves cast up Mire and Dirt, for they have no rest; there is no peace*

to

to the wicked, saith the Lord. An ill Mind may be merry oftimes, but is never secure.

The Countenance shews the Mind.

Now these Affections of the Mind are so violent and cruel, that what the Mind feels, appears outwardly by the Countenance,

And as the clearness of the Mind is seen in the Eyes, Colour, Face, and the whole Habit of the Body; so a deadly Mind full of Vices, breakes forth by the outward appearance: which *Isaiah* sheweth, *The shew of their countenance doth witness against them*, that is, their Face and outward habit of their Body, doth argue them to be wicked, and that they meditate nothing but Deceits and Mischiefs. To which agrees that saying of *Solomon*, *The Fools eyes wander every way. In the Face of*

Isa. 3.9. *Explain'd.*

the

Eccles. 8. *Prov.* 27. *the Wise wisdome shines*: for the Countenance of a Man is a certain sign of his Mind, and brings forth what lyeth secretly within. So *Cataline*'s pale Face, saith *Tully*, filthy Eyes, sometimes quick, sometimes slow gate, did clearly bewray his wicked heart: he had an impure Mind, hateful to God and Man, that could be quieted with nothing, his Conscience did so wound him with Fear and Restlessness.

There is never so small a fault of the Mind, but will appear somewhat in the outward Lineaments of the Body. For *Hatred*, *Anger*, *Fear*, *Sorrow*, *Love*, *Envy*, *Treason*, a desire to rob and steal, will presently be seen in the Face.

Diogenes seeing a pale wan-faced Young-Man, said he was either

either in love, or was malicious: For envious persons are vexed with the good success of other men, wax lean, and their *Marrow* and *Bones* corrupt within them. When he saw another that was pale with Love, said, *He was dead in his own Body, and living in anothers.* All which confirm, that Vices go and come from one part to another, and that one partakes of the others hurt, and that they mutually suffer one the others ill.

Diogenes *his opinion of a pale young man.*

Lovers are pale.

But *Cyprian* excuseth the Body, and will have no fault laid upon that. For he saith, *All Vices in man grow up in the Soul, for that onely lives, feels, and moves. But the Soul* (as he maintains) *useth the Body, as the Smith useth a Hammer, or an Anvil, wherein it forgeth all the Idols of obscenes and filthiness, and makes all*

The Body is the Soules Instrument.

Images

The Body is driven by the Soul to act.

Images of ill Desires. For (saith he) *the flesh dictates no sins, nor invents any Mischiefs, nor doth it frame thoughts, or dispose of what must be done; but the Body is the Soules shop, and what the Soul affects, it performs by the Body.* But where it is said, that *the Flesh contends against the Spirit, and the Spirit against the flesh*, he thinks it spoken figuratively; because all that *contention* is of the *Mind* against it self, striving with its own will. For the Mind, being drunk with the Venom of its own desire, applies the Body in acting such contumelies, and so they joyntly sink down into deadly pleasures, and fall asleep in them. Yet, though *Cyprian* speak very wittily, herein I

Gal. 5. think it fitter to believe S. *Paul*, who saith, that the weight of the Body presseth down the Soul;

and

and hinders the good endeavours of it: *For the spirit doth lust against the flesh, and the flesh against the spirit*; they are his own words; and these two are enemies, so that a man cannot do what he would. For the Earthly mansion is a burden to the Soul, and stops the mind from doing what it intends.

A Simile from a restive Horse.

And as a restive Horse will not endure his rider, and labours to throw him off; so the Body strives against the mind that spurs the body on to noble actions, and hinders it, and by an imbred wickedness, this slave is alwayes disobedient to its ruler, and will not be drawn on by it. Which Christ inculcates to the Apostles, when they were drowsie, saying, *The spirit is ready, but the flesh is weak.* Matth. 26.

For the flesh is deaf when the spirit directs it, and admonisheth it, and is unwilling to hearken to it. As a man going a Journey, goes on merrily to the place he intends; but if he be over-loaded, he goes on more heavily, and against his will, is longer on his way, before he can come to his Journeys end; so the Soul oppressed with the burden of the body, goes on very heavily, and with great difficulty attains the end it aims at.

A simile from a loaded Porter.

Wherefore let no man think that the body is wholly idle, but that the natural powers and faculties of the body, and the humours in it, either hurt or help the actions of the Soul; and that they yield mutual aid unto each other.

For

For in vain and undeservedly should the body partake of eternal pain or joy with the Soul, if it were not in many things a companion and helper with it. Let the Body be the Vessel and House of the Soul, let it be the Receptacle, Shop, Organ, or place for it to reside in; yet it contracts some smack from it, as good Wine from a fusty Cask. But if all that belongs to Man, and all his Functions, must be attributed to the Soul, it is necessary, that it be subject to passions, and that the Body should not be blamed at all, or but very little.

A Simile from a Cask that is tainted.

The Soul subject to passions.

Augustine strives by such Arguments, to prove that the Soul is not free from Passions: Whatsoever is affected with Grief, Fear, Sorrow, Indignation, desire of Revenge, is passible;

ble; the Soul when it cannot have what it desires, is grieved; *&c.* Therefore the Soul is subject to Passions.

He seems to me to argue very wittily: For if the Soul bound to the Body, were free of all grief or passions, it could feel no pain or torments in Hell. But that is not so, as the History of the rich Glutton in the Gospel confirms, who when he was in torments, desired to have his burning Tongue cooled with a drop of water, to ease his torments: Which is spoken figuratively and parabolically, that no man may think that incorporeal Substances have use of corporeal Organs.

Luke 16.

For the Scripture applyes it self to mans capacity, with proper words fetched from the like-

likeneſs of things that are, and ſo declares Gods love to thoſe that are good, and his revenge againſt the Wicked. By the like figure, in ſpeech, the Bible ſets forth Gods Anger, Zeal, Sorrow, Repentance, the Face, Eyes, Countenance, Hands, Arms of God, for the weakneſs of man's mind could not any other wayes apprehend the mighty force and power of God, unleſs they were delivered to us in ſuch a common expreſſion.

Gods Parts in Scripture are figurative. How parts are aſcribed to GOD.

Since therefore it is clear from Scripture, that the Souls of men, freed from their Bodies, and ordained for Torments, are tormented, how can it be, that being in the bodies, and hindred by their union with them, they ſhould not ſuffer alſo?

For

For I am perswaded that Souls, as coming from Heaven, cannot be annihilated, or feel corruption; but that they are cruelly tormented, and feel the pricks and wounds of a biting Conscience: which Christ sheweth, as *Esaias* did, *Their Worm dyeth not, and their fire is not quenched.* For as rottenness and Worms corrupt the hardest Wood, and as fire consumes all it meets with, so the pricks of a guilty Mind wound the Soul, and internall Furies burn and torment it. When the mind burns with Covetousness, it is kindled with Revenge, is inflamed with Anger, consumes with Envy, burns in Love, is contracted with Grief, I think there is no man but is more ready to do or suffer any thing, than to suffer such wrackings in his very Soul,

Chap. 66. Mark 9.

A Simile from rotten Wood.

Rackings of the Mind, are worse than that of the Body.

Soul, and to be so grievously tormented at the very Heart. The *Tortures* of the Soul are far more intollerable than the Pains of the Body. Which by a *Figure* of *Interrogation*, that he might strike deeper into the Mind, *Persius* thus sets forth.

Did ere the Bull of Brass
so fiercely roar,
Or the Sword hanging down,
tormented more
The Heart of Damocles?

Wherefore the Soul is afflicted another way, by feeling and touching, than the Body is when it is tormented by whipping and scourging, whilest it is wounded, or racked, or burnt.

For the Rational Soul, being a Spirit incorporeal, hath inward tortures, griefs, fears, jealousies,

lousies, envies, hatred, indignation, and Rackings of Conscience. Which Affections, are more properly *Perturbations* if they stay longer in the Mind, and cannot be discussed by Reason, nor by divine help, they not onely afflict the Mind most cruelly, but the Body also. Wherefore, they are both subject to one the other; Lawes, and bound mutually together: Yet the Soul hath this *Prerogative*, for her Honour and Dignity, that she doth many things of her self; but the Body can do nothing without her Direction.

The Soul doth many things without the Body.

Wherefore the Soul doth two ways perfect her Faculties; some of them by Organs, some without them, and with no help of the Body:

So

So, what actions are done by Reason and Understanding, and judgment of the Mind, are the offices of the Soul alone, but manual actions cannot be done without the Ministry of the Body. For a man conceives in his mind the Arts of Architecture, Plaistring, Painting, and other Arts useful for man, but he works them with his hands, and useth other Organs of the Body. But when the Soul is bent on the contemplation of things, when it remembreth things past, and meditates of things to come, and joyns things present with them, when it discourseth and searcheth out hidden things, when it is ravished, and carryed aloft, as *Paul* was, is made partaker of hidden mysteries, it useth its imbred force, received from God, and needs no bodily

When the Soul helpeth the use of the Body.

2 *Cor.* 12.

help, unless it would act something thereby. For then the Body assists the Soul as a sure undivided Partner, and Collegue, and by the help thereof, the Soul doth her actions. But if the thoughts be over long, and too intent upon any business, it falls out, that the Body, for want of the Souls help, faints and dies. Which we may observe in them that over-study themselves at unseasonable times, and are too much given to their Books, their Body wasts by degrees, and their vitall forces decay.

Thoughts of the Mind, weaken the Body.

Whosoever therefore thinks, that the mind is moved with no Passions, but that the mind and soul are entire, and is onely affected by reason of the object, and the Organ, do not seem to me to speak what agrees with

the

the truth. For what is the meaning of that Agony and perplexity our Saviour endured, when he conceived in his mind, the horridness of the punishment he should undergo, and the great ingratitude and forgetfulness of Man for his rich bounty: by his humane frailty, a while before his death, he brake forth into this speech, *My Soul is sorrowfull unto death*; and he prays against it unto his Father. And though the Souldiers insolence did not as yet lay hold of him, or insult over him; yet his whole Mind and Thoughts were bent upon the danger that was at hand, and he was stricken with so much terrour and horrour, that he sweat drops of bloud, that ran down his whole body in abundance, so that the bit-

Christs fear shewes he was a Man.

Matth. 26.

Christ felt pains in his Soul and Body.

terness of the pain was communicated to both parts, and from his Soul passed upon his body. And let no man think, that in this great astonishment and sufferings, his vital and vegitable Soul endured tortures, and his naturall spirits onely suffered; but the best part of man was in conflict, and upon the Soul lay the whole force of the mischief. Yet the Soul grew mindful of her first original, and recollects her self, and being supported by heavenly aid, she without fear manfully went through all the dangers by Divine Assistance that relieved her.

Mary tormented with grief.

With these Passions also was the Mind of the Blessed Virgin many wayes troubled: For her Spirit and Soul was sometimes full

full of joy, then full of sorrow; that, when the Angel brought the Message of her Conception, and wonderfull Child-bearing, when the Shepherds came to see what was done, and the Wisemen adored; but this was foretold by *Simeon*, and she found it to be true when her Son was crucified.

I could reckon up a large Catalogue of those that being in great Calamities were sorely wounded in their Souls. The Multitude of Prophets will serve for examples; as *Helias*, *Helizeus*, *David*, *Hieremias*, *Moses*, *Esaias*, *Jonas*, *Zacharias*, and besides some thousands of Martyrs, that indefatigable Maintainer of our Faith, St. *Paul*, who all served God, the Rewarder of their pains, faithfully,

The Prophets exposed to Calamities.

fully, who besides the sufferings of their bodies, and their losses and straights they sustain'd, had their Souls gall'd with most bitter pangs.

Whosoever shall consider with himself what griefs seised upon their Souls, what tortures of mind they endured, what trembling, when as they were driven out of their Countreys, wanting the comfort of their Friends and Kindred, exposed to Scorns, Whippings, Reproaches, afflicted, pressed down, trod under feet, proscribed, and they were forced to passe thorow Desarts, where no men could follow them, to escape the fury of their Enemies, and to save their lives. But if the Soul that distinguisheth Men from Beasts, be free from all Pas-

The Soul, though incorporeal, is tossed with pains.

Passions, and can neither joy nor grieve, what is the meaning of these sorrowful speeches, *Why art thou troubled, O my Soul, and why art thou disquieted within me? my Soul fainted within me, my Mind refused comfort.* Again, when he is refreshed, and find Gods favour, *Enter my Soul into thy rest, for the Lord hath done good unto thee; Praise the Lord, O my Soul, and all that is within me, praise his holy Name. My Soul longed after thee, thy right hand hath sustained me.*

Infinite more Examples might be alledged, whereby I think the Natural Faculties of the Soul onely, are not to be understood, and the powers that shall quickly dye, but the reasonable Soul, which partakes of a Di-

vine Nature, from which all actions of the body proceed, and all the Functions are perfected.

Rom. 1. *what Synteresis is.*

In this part God hath set *Synteresis*, that is, the love and knowledg of keeping and performing the Law of Nature, and the difference of vertues and vice: which force, as *Paul* saith, effects this in the minds of those that are strangers from GOD, that by the light of Nature they embrace Vertue, and abhor Vice. For that part of the Soul wherein the Image of God shines forth, and the Integrity of Nature appears, detests and condemns what is ill done, and strives to keep her self clear from wickedness. Though this force of Nature be somewhat weakned, that what the Mind con-

Instinct of Nature.

conceive, the Will refuseth readily and faithfully to perform. Akin to this is Conscience, which accuseth and condemneth within the Mind of Man that is pricked by God; and by terrour upon the remembrance of past-sins, a man falls to detest his former life, and purposing to amend, repents of what he hath done. So, revenging-Conscience admonisheth a man, setting his sins long-past before his eyes; whence we may easily prove, that the Soul is exposed to Passions, and is disquieted by them. For she perceives sweet and bitter, she is inlarged and rejoyceth in prosperity, and is grieved with adversity. And not only Men, but Angels have their affections, after a sort; for they are

What Conscience can do in the Mind.

sorrowful for Man's miseries and punishments, when they forsake good ways; but they rejoyce when wicked men repent. On the contrary, the wicked Angels are offended with men, and scandalize them, and follow them with mortal Hatred; and if Passions fall upon Angelical Spirits, how should Man be free from them?

Esay 33. *Evil Angels hurtful to men.*

CHAP. XIII.

That the Souls of Men are not equal in all things, nor of the same condition and dignity; but one is better than another.

THough I mentioned some Things a little before that concerning this Argument, and that may establish this Paradox; yet I believe it will be worth my Labour, if I inlarge this in a particular Treaty. Many are of that Opinion, That the Souls of Men are of the same Worth and Dignity, and that there is no odds between the Soul of a wise and good, and of a foolish or Wicked Man; and that the organs of the Body only hinder the Actions, and the Faculties of the

Difference in Souls.

the Soul are ill performed by reason thereof. But I, out of no desire of contention or contradiction, am perswaded that it is otherwise. For though I know that the mind grows dull by a sharp Disease, or by a blow on the head, by some fall or bruise, and that a man may so forget all things; yet it follows not, that all Souls are equal, and that all men had Souls alike to judge or reason with. For every mans Soul, be it never so well adorned, and the like pains be taken to make it skilful in Arts and Sciences, cannot attain to the same Excellency, nor is alike capable of the Learning and Knowledge, that another mans Soul is. For some are not at all disposed to learn Arts, and it is against Nature to bend their minds that way. For as

Torches

Torches and Lights, some shine more than others do, and give more light: and as some burning matters, burn fiercer than others do; so the Souls of men are of a different light, and the minds of men are far distant in gifts one from the other. And as Angels differ in Order, Dignity, Office, Ministry, one from the other, as Seraphims, Cherubins, Thrones, Powers, Vertues, Arch-Angels, and the whole *Hierarchy* of Angels demonstrate; so I see, that there may be a difference set between mens Souls: They all agree in this, That they dwell in a mortall Body, that hath the shape of a man, though some look more like savage Beasts, and are next unto them: That all men are given to procreation, that the same Laws of Nature should govern

A Simile from lighted Torches.

Angels are of different Excellencies.

govern them all; That the same force of Reason urgeth them; That the Essence of their Soul, and Form of their Substance, is Created by God; That they are all Immortal, and all endowed with one Spirit. But because the force of the Divine Nature doth not so strongly shew it self in all, nor are all equally capable of this Gift, and some make themselves unworthy of so great a Benefit; it comes to pass, that the Souls produce their actions by another force and effect; nor are they in their present condition, state, dignity, and order, equal; nor shall they be equal in Glory in the next Life. For so the Prophet *Daniel* clears this Point, Chap. 12. *As many as sleep in the Dust shall awake, some to life Eternal, some to disgrace, and punishment,*

Disparity of Souls.

niſhment, and condemnation. And they that are learned, ſhall ſhine as the Firmament, and they that have taught many Righteouſneſs, ſhall ſhine as Stars for ever and ever. I find Saint *Paul* obſerved the ſame difference between incorporeal Subſtances, taking a Similitude from the Stars. For as one Star is brighter than another, and their Bodies are very divers; ſo great is the difference in the Souls of Men, and in the Reſurrection, one Soul ſhall be far more glorious than another. But GOD (as *Gregory Nyſſen* teſtifies) hath appointed, according to the ſeveral Species of Animals, that their Souls ſhould be different one from another; and for every Body he hath aſſigned a convenient Soul. So to Bruit Beaſts, God hath not

2. *De Anima.*

given

given a reasonable Understanding, but natural Industry, whereby they shun all snares and dangers. Wherefore every kind of Animals is moved by the same Inclination. For every Hare is fearful, every Dog smells well, and will hunt after wild Beasts; all Foxes are crafty, all Wolves cruel, and greedy of their prey. Every Ape will imitate mens manners. But it is not so in Man; For there are infinite Reasons and Ways of mens Actions; nor are all men enclined to one operation, or to one thing, as Bruits are, that are ruled by Nature only, and their actions tend all one way. But the act of Reason, which belongs onely to Man, is diverse in divers men; and as the condition of their Soul is different, so are their actions.

Bruits are governed by Nature, not by Reason.

actions. Hence arise so many sundry Opinions in men; As therefore, St. *Paul* saith, *The manifestation of the Spirit is given to every one to profit withall*; and men have several Offices appointed to them, which God distributes to every one as he pleases, dividing to every man his Spirit as he will; so every man hath his own proper Soul made by the same God, but not of the same dignity, not endowed with the same understanding of things; yet so, as it is capable both of Vice and Vertue, and by its inbred force it may embrace the best things, and avoid what is evil, though she can do all but weakly, where she wants Divine assistance: wherefore, methinks that comparison of *Aristotle* is not absurd, who makes the mind of Man like a clean

1 Cor. 12.

Ephes. 4.

The Mind is a white paper.

clean Table, whereon are no Pictures drawn, but yet it is fit to receive any whatsoever, be they Monsters of Vices, or Images of Vertue. To this belongs that comparison of St. *Paul*, As in great Houses there are Vessels, not only of Gold and Silver, but of Wood and Earth, whereof some are for honourable, others for inferiour uses; So God hath sent many differences of Bodies and of Souls of men upon this Stage of the World, and hath provided them with diversity of persons and ornaments, yet not without hope of attaining a more excellent Gift. For care and endeavours are taken from no man, whereby they may contend after that which is best, and attain Felicity; but God helps those that strive, and drives them on,

2 *Tim.* 2. *A Simile from large Houses.*

when

when they are faint in their Industry. So he that is wicked by his own wickedness, may purge himself, and become a Vessel of honour fit for the Masters use. For the great and good God hath assigned to every one a particular habit of Body, and a Soul agreeing to his Nature, which yet are subject to be altered many wayes. For sometimes a man falls off, and degenerates from his Integri y and excellency; whether you consider his Soul or his Body: and forgetting his origin l, he wallows in the mud of Vices. But sometimes being secretly prompted by God, he breaks out from the sins he was entangled with, and endeavours to do that which is good and honest in the sight of God and Men: We may see examples hereof in *Saul*,

Let no man accuse God.

Luke 15.

Saul, and the Prodigal Child. Every man therefore hath his own Mind, and his own Soul, but by Gods donation, they have severall Gifts and Endowments; and the Divine Spirit doth not equally fill every Mind. All receive of his plentifull fountain, but some more, some lesse; as we may understand by the distributing of the Talents, which may sharpen and help our weak Industry in the way to Heaven, and set us forward, and command us to increase and augment the Gifts of God. For one had five Talents, another but two, and a third but one Talent given him, every one according as was fit for him, by God who thought it best so to do, and would in his due time call every man to give an account of the profit

What is meant by the distributing of the pounds and talents, Matth. 25.

profit he had gain'd thereby. So *Paul* warns *Timothy*, and every one by him, that they take care of their Charge, that they *stir up the Gift of God that is within them*, as fire under ashes ready to go out; that they shake off sluggishnesse, and endeavour to perform what is committed to them. For God requires of every man to better what he hath bestowed upon them, that he restore him his talent with increase. And because he will not have us idle, nor faint in our Labour, but to watch alwayes, and indefatigably to employ our selves to advantage, *Occupy* (saith he) *till I come*; Which when *Paul*, an Instrument of Election, did diligently teach unto others, he studied by all means to do that, so that he was more zealous in his Embassage

2 Tim. 2.

A Simile from fire under ashes.

Luke 19.

Evangelical Merchandizing.

baſſage than the reſt of the Apoſtles, and more induſtrious in doing his office. As therefore in Jewels, Animals, Plants, Stars, there is a difference; one flower is ſweeter than another, one Jewel ſparkleth more than another; ſo it is in the Souls of men, which being enriched with peculiar forces and faculties, perform different effects and operations. For as the Apoſtle St. *Paul* ſaith, Every Seed hath its imbred force, and there is one fleſh of Beaſts, another of Men; and there is one glory of Celeſtial Bodies, and another glory of Earthly Bodies; one glory of the Sun, and another of the Moon, and another of the Stars; ſo one mans Body is of better and more generous temper than another is; Alſo one Soul both in this life, and in the

A Simile from the nature of things.

A Simile from the Stars and Seed.

1 Cor. 15.

the Resurrection, as the lot and deserts of it are, (which every one must ascribe to God, and have no opinion or confidence in themselves) is more worthy and more glorious than another.

There is a great disproportion between the Souls of good and wicked men, both in this World, and in the World to come, and their condition is much different; for the wicked shall not stand amongst the just, but shall be scattered as Chaff and Dust before the wind. Wherefore St. *Paul*, from the nature of things, sets many things before our Eyes, by looking into which, the secrets of God are made manifest to us. So in the business of Christ, he makes his comparison with the sweet and fragrant smells of natural

Psalm 1.

A *Simile from smells.* 2 *Cor.* 2.

tural things: for as the ſmell and fragrancy of Plants is known by the effects, and they either refreſh or offend the heart; ſo that Soul that ſends forth a ſweet odour, or ſtinking ſmell, either pleaſeth or diſpleaſeth Chriſt.

All Souls are ſpritefull, and from Heaven come.

Æneid. 6.

A Similitude from burning things.

But as one fire is hotter than another, and burns hotter as the nature of the fuel is, for in Oyl, Pitch, Brimſtone, Bitumen, Naphtha (which men call Oyl of *Peter*) it burns more vehemently. So the Soul, for the faculty and force of it, and for the powers it received, works upon the Body, and is either more active or remiſs in performing its actions; yet ſo, that the temper and mixture of the Body, its conſtitution and organs

gans are subservient to the Soul. The same reason serves in evil Angels, whereof one doth man more hurt than another doth. So in the Gospel, *Beelzebub* is call'd the Prince of the Devils, one that is powerfull to do mischief. So the Gospel distinguisheth the evil Angels, by their desire of doing mischief, and their malignity. For that Devill that had but small force to torment the mind of Man gets to himself seven others that were worse, and they joyn together, and possess the Man, so that there is no hopes left of a better life, or of Repentance. And if we may compare corporal with incorporeal things: as Lead, Tin, Copper, Silver, Gold, Brass, and all Mettals have their Excrements, and will rust and Can-

Difference of ill spirits.

Matth. 11.

A *Simile from Mettals.*

Esay 1. *A Simile from untilled Fields.*

ker; and as until'd Fields grow over with Bushes and Brambles, and cockle and unlucky darnel grow up in them, so the substance of the Soul contracts many vices, and being adorned, she shines with Vertues, but neglected, is obscured with the rubbish of Vice. Yet there is no cause why any man should speak or murmur against his Maker, as that idle Companion that hid his Talent in the ground, since the vertue of our Saviour extends to all men; and God hath set marks of his Divinity in every man, so that the Law of God is written in the heart of the Gentiles also that know not God, and by that Law they are brought to the knowledg of him, and their Conscience testifies, and Reason teacheth them what to follow, and

Let all men submit to God. Rom. 2.

and

what to ſhun, and what great difference there is, between what is honeſt, and what is diſhoneſt. Let therefore every man be careful to live ſo, that this Gift may not ſeem ill beſtowed upon him, and not to murmur againſt God, by whoſe Will all things are governed, that his Soul is not ſo good as another mans; but let him adorn that Soul he hath, and till it, as he would a barren field, and ſoil it with hearing the Word of God, that will prepare it; Let him not be wanting to his weak endeavours, and his will that is ready. And there is nothing better for the Soul, than to meditate continually on Gods Word. For this heals our Sores, drives out our Vices, comforts our Hearts, enlightens our dark Minds.

Natures Law is imprinted in all men.

A ſimile from Tilling of Grounds.

An Exhortation to embrace the Scriptures.

There is no Remedy more effectual, nor more sudden to cure our sick Souls; there is no wound for venomous and deadly, that the Scriptures cannot cure.

Horat. l. 1. Epist.

Art thou tormented with a greedy Mind?
Words for to heal this sore thou'lt eas'ly find.
Dost thou love praises, and to be commended?
By reading Books this fault may be amended.
Froward, fond, angry, Drunkard, slothfull, may,
If they take heed, be cured all this way.

The profit of Gods Word.

Philosophy can do all these things, but not that Philosophy *Horace* dreamt of; but heavenly Philosophy, which restores Nature that is disjoynted, and out

of

of frame to her former integrity, which ſtirs up in us confidence towards God, and reconciles God and Man, which procures quietneſs and conſtancy in our Minds; and there is nothing more to be deſired in the troubleſome Ocean of this life. To which that of *Paul* may be applyed, than whom there was no man better skil'd in this School, *Every Scripture is inſpired by God, and is profitable for Learning, Reproof, Correction, Inſtitution, that will make a man perfect, that the Man of God may be compleat, and fitted for all Works of Piety.* 2 Tim. 3.

CHAP. XIV.

Of the immortality of the Soul, and certainty of the Resurrection; Also how that may be done: Lastly, how much our Minds are raised towards God, from so great a benefit; and what great confidence we may have when we die, that we shall be saved.

What the meditating of another life can do.

THere is nothing that can bring more profit to a man in misery, and subject to many Diseases in this mortal life, or give him more comfort against the fear of death, than to contemplate of the felicity of a better life, and to be certainly perswaded we shall enjoy it. Which consists in the immorta-

lity

lity of the Soul, and Resurrection of the body, which is the sure ground and foundation of all our faith; for all our labours and endeavours are in vain, and all the course of our life, Religion, Devotion, is idle, and next to deceit, if we should want so great a blessing as this, and lose the hopes of a better life. Some stupid people wonder at this, who think that Men and Beasts have but one breath, and that the Soul dieth with the body, and when man is dead, all is ended. But these men are blind in the very works of Nature, and know not Gods power by the things he hath created: hence it is, that their Minds cannot conceive how the Soul can be eternal, and never die, and that the body shall rise again, and be restored to its integrity: But

In what consists mans safety.

The condition of man is divers from the condition of beasts.

God that would have man immortall, created him after his own Image; and if Man be made after Gods Image and likeneſs, he muſt needs be of the ſame nature with his Maker, and participate of Eternity. Other Creatures have not obtained ſo great an honour from God: and no prints of the Divine Nature appear in them, they have no Mind, Reaſon, Memory, Underſtanding, Judgment, Arts, Sciences, or cunning in the knowledg of things, which God hath beſtowed on Man abundantly. Wherefore it is a wicked thing, to ſay, that is mortal and periſhing that came forth of Gods ſubſtance, and which the Divine Mind breathed into Man. As therefo e God is eternall, and free from decay, ſo the Soul of Man, as partaking of the di-

Gen. 1.

Man is Gods Image.

Bruits want Reaſon.

divine essence, is eternal, and free from all corruption.

Mans Soul partakes of the Divine Nature.

But since God created all things for mans sake, God created onely Man for himself, and like unto him, and therefore God loved Man wonderfully from the beginning of the World, and delighted to hold familiarity, and to keep company with man; so that for man's sake he was pleased to be united to the humane nature, and the Immortal God was inseparably joyn'd to mortall Man; and thereby the Divine Nature is fast with the humane Nature, and the humane Nature with the Divine. The truth of this is confirmed unto us by Christ, who is *the Wisdom of the Father*, who procured this blessing for us: *I was with God in the beginning, before any thing was made, I was*

God is wonderfully delighted with man.

Prov. 3.

Gods love towards Man.

with him from eternity; when he made the Heavens I was there, when he compassed in the depths by a Law, I was present; when he fastned the Heavens above, and the Earth beneath, I was with him ordering all things, and was continually delighting before him, recreating my self in the Earth, and my delight was with the sons of men.

Which Love and good will of God towards Man, as St. *Paul* calls it, hath effected so much, that all things are communicated unto us by Christ; that our condition is like to his, and we are co-heirs with him: whence it is, that what is expressed in Christ, shall be expressed in man. He is eternal, and subsists eternally, and man by him obtains the same.

1 Tim. 3.

Heb. 3.

He

He first rose and conquer'd death, he being the Authour, Prince and first-fruits of so great a Triumph; by the vertue of him all the rest are to be raised. Wherefere let no man be so unjust to himself, or so ungrateful to the giver of so great a gift, that he should envy or cast off from himself the honour of this Name. For who is so stupid, that he would not desire to keep himself from destruction, and desire to live alwayes, rather than to sleep eternally, and without hopes of ever coming forth, to lie hid in eternal death? I know some think this perswasion of the Immortality of the Soul, to be a very plausible Doctrine, but they wholly deny, that the body shall ever be raised again, or have any part in this happiness.

Let no man deny Immortality of the Soul.

But

Many grant the Souls Immortality but few grant a Resurrection.

But these men do not exactly seek into the Nature of Man, and the reason of the making of the World; nor do they look upon him who is the Authour of this gift unto Man, and by whose vertue he hath obtained the benefits of life. For since Soul and Body joyn'd together make a man, it must needs be, that the whole Man, that is, the Soul should have Immortality, and the Body should rise again to participate of the same felicity. For the reason of framing Man will never suffer, that one part shall enjoy the end it is designed for, without the other, or that half a man, or one part should be immortal, and blessed: wherefore it is necessary, and the reason that man was made, confirms it, that the body should rise again at length, and should be

be united again to the Soul to partake in the same condition with it. For when God went about to make man; *Let us make* (saith he) *Man after our own Image.* In which words, he did not mention one part onely, but the whole Man, Soul and Body; for both these joyn'd together make a man: for when these are divided, a man dyes, and is call'd a man no longer. Wherefore Reason evinceth, that both parts shall have the same end, either blessedness if they live well, or misery if ill.

A strong Argument of the Resurrection.

Nor were it reasonable, that the body should fail of this hope of happiness, that partakes in the miseries of this life. For sometimes for Conscience sake, the body is scourg'd and torrur'd is griev'd, and hazards its life. so that those faculties of the Soul that

The Body is in danger for the Soul.

that are common to man with Beasts, as the vegetative and sensitive parts are beaten and rent. For in opinions, sayings, perswasions, and Judgments, sometimes the Body yields to the Soul, to its great disadvantage, and is in all things a companion and minister unto it: wherefore the body must suffer wrong, if it should not bear a share in the same *Reward*.

How the Body is the Souls Instrument.

The Body is the Souls *Organ*, where she performs her functions and operations: but the Soul useth the animate and sensitive body, or otherwise than a *Smith* or *Carpenter* useth a Saw or a Hammer, or an Ax; for all the parts are most fitly distinguished for their Offices, and may be applyed to many duties.

The

The same difference may be made between the Soul and the Body, as there is between the Sun and Moon. For though the Moon borrow light from the Sun, yet she doth not wholly want force of her own, for she hath her proper motion, and runs her own circuit: but she borrows light from the Sun as a Looking-glass, and as Caldrons and Basons polished, shine by the opposite light, but she gives no light, unless she be enlightned by the Sun; yet she is not idle, for she holds on her monthly course, and goeth her circuit without the Suns help. So the Soul affords forces to the body, yet the body is not without imbred faculties of its own, and natural powers, the qualities of the four humours, whence it becomes capable of all functions, and

A fit comparison from the Sun and Moon.

A Simile from polished glasse.

Eclipses of Sun and Moon compared to Soul and Body.

and fit to perform all actions: And as the Sun is eclipsed and hidden by the interposition of the Moon, so the Moon is Eclipsed and hidden by the interposition of the Earth. The Sun when he is in the same degree of the Ecliptick, the Moon when she is in the opposite degree. So the Soul and Body have their failings and Eclipses; and one part oft-times, either profits or hurts the other. Since therefore there is so great union and faithfull society between these two, and so long as they keep sentinel in this life, they mutually assist one the other, it is fit, that the body should rise again to partake of the same glory, and be admitted into the same liberty.

Consent of Soul and Body.

If any man like *Thomas* and *Nicodemus*, are so dull, they cannot understand how this shall come.

come to passe, let him not deny Gods power, or distrust him, but let him raise his heart and eyes unto him, who is the Maker of all things, and in the works of Creation, he shall find enough to let him understand that God wants no power, not onely to restore Man again, but to do whatsoever he hath determined.

Nature proves a Resurrection.

Let us behold the Heavens adorned with Stars, and the Earth that is under it, out of which there spring so many beautiful and pleasant flowers, so many helpfull Plants for food and Physick, so various kinds of Fish in the Sea, so many kinds of Birds in the Ayr, so many Cattell for meat, or to till the grounds, and Man the Lord of all these.

All

The Majesty and Greatness of the Creator.

All which were at first made by Gods Word, of nothing, there being no former matter to make them of, yet they continue fast, having their vicissitudes, risings, progress and increase.

Since therefore God the Creator is so omniporent in power, who can say, he wants power to restore the dead, who made all things of nothing? And if the Creator made Mans Body of nothing, without any labour: how much more ease is it for him to raise the dead to life again; not of nothing, but from the same matter, turn'd to ashes, or resolved into the Ayr, and scattered with the winds. But as an Artificer, when a vessel is broken or spoyled, makes it up again, by casting it of the same mettal, and makes it better than it was: so God will in his

A Simile from Founders of Mettals.

good

good time raise to life bodies dissolved into Earth, of these me form they were, but freed from all spots and earthly errours: Let us therefore ascribe so much honour to God, and Omnipotency, that he can do what he please; and let no man measure Gods Power by his own weakness or ignorance, since we cannot comprehend the smallest things, for they exceed our capacity. And if this Worlds wonders, and the order of Nature be not sufficient to elevate mens minds, and no reason will serve to declare unto us the power of God, yet let every man look into himself, and consider diligently the excellency of his own mind, and then of how great power he is, that gave such gifts unto men.

God is Omnipotent in what he pleases.

4 Esd. 4.

Methinks

The Mind compared with Jewels.

Methink Mans Mind is like to Jewels, which besides their pleasant aspect, and that the eyes are delighted with them, have inward vertues, and operations that are excellent, which lye hid, yet they are discovered by rubbing them; as Amber, Jet, the Load-stone, which being rub'd and healed, draw Straws, Flocks, Chaff, Iron, and that with great force unto them. So the force of the Soul rays'd and moved, puts forth it self, and as fire under ashes raked open, shines and sparkles. And though Gods Power be seen in all things, and all men may behold it in this great work of Nature, so that the Soul of man can never be filled and satisfied therewith, yet Gods great power shines in nothing more, or is more eminent, than in the Soul

A Simile from the force of Jewels.

and

and Mind of Man, which was taken forth of the Divine Essence. Wherefore let no man dare to think, that shall ever dye that came from Gods Essence, and is adorned with so admirable endowments. Wherefore *Plato* reasons well; *What consists not of Elements is immortal, and can never dye; the Soul is not made of the Elements, nor of concrete matter, but came from God; therefore it cannot dye.* Nor could there be so great force in the Souls of men, such sharpness of Wit, such excellency of Learning, such subtilty of Invention, such knowledg of things, or love or knowledg of God, unless the Soul were separated from earthly drosse, and did partake of Divinity, and were ordained for Eternity.

Mans Mind is Gods Image.

In Phædro.

Which

Which perſwaſion alſo was held by the Antients, who as *Tully* witneſſeth, did believe that there was a living after death, and that man was not ſo extinguiſhed by death, as to be quite loſt. Which may be underſtood by many things elſe, as alſo by their funeral Ceremonies. For they had not taken ſo much care of the dead, nor been ſo extreamly ceremonious in their burials, unleſs they had thought that death did not aboliſh all, but that there was a kind of paſſing and change unto a better life. For no man can be ſo rude, and ſo inhumane of conditions, who lifting his eyes to Heaven, though he be ignorant what God it is, that by his Providence rules all we behold, yet he will underſtand there is a God, by the greatneſs of the World,

Tuſc. 1. *Heathens believe Immortality.*

Cic. de divina.

World, the motion, disposition, order, profit, constancy thereof, who governs and directs all things.

Since therefore the great and good God, who doth nothing rashly, or in vain, hath given Man the principality over all the rest, it is absurd to think that man shall be annihilated, and come to nothing. Natures Maker hath far better provided for Mankind, than to make that, and to provide for it, which after enduring hard labours, should die eternally, but he rather hath shewed the Haven, and safe harbour, wherein man may rest; after he hath endured the sore travels of this life. Hence *Paul* would have all our business and cares to be concerning heavenly matters, and that we should lift up our Minds, and meditate of Hea-

Man is the chief of all the rest.

Colos. 3. Heb. 2.

heavenly things. But if this life be the utmost bounds of our life, and it lasts no longer; there is nothing more miserable and contemptible than man is, and the condition between the rich and poor, were very unequall. For the rich have abundance of all things to rejoyce in here, and the poor being full of miseries, should have no comfort after this life. Wherefore *Paul* reasoneth excellently well, *If we have hopes in Christ in this life only, we are of all men the most miserable*: and they were in a far better condition, who are strangers to Christ, and live pleasantly, and take their ease, than Christians, who being deluded with vain hopes, suffer themselves to be vexed, and to be the laughing-stock and refuse of the World.

1 Cor. 15. Paul's sound reasons to prove Immortality.

But

But if all that is Man, and all Men's hopes end in death, what is the meaning of that anxiety and torment of the Mind? What makes Conscience the revenger of wickedness? What makes fear and trembling when any trouble ariseth? Again, Whence ariseth tranquility, constancy, and security of the Mind? Are not the former the effects of those Souls that fear punishment after this life?-and these the rewards of those that hope to be comforted after they have endured sorrow here, and to be rewarded for walking after Gods Law, of which they had a certain hope? Whereupon *Paul* exhorts *Timothy* his disciple, to fulfill the function of an Apostolical Employment whereunto he was to be admitted, pronouncing confidently

Torment of the Mind, rends the Thoughts.

concerning himself, by an example borrowed from Runners and Fencers; *I have fought a good fight, I have finished my course, I have kept the faith;* 2 Tim. 4. *henceforth there is laid up for me a Crown of Righteousnesse which God the just Judge shall give unto me; and not to me only, but to as many as believe in him, and trust in his promise.* Wherefore no man ought to cast aside this hope, or let his mind fall off from an expectation of so great felicity. For every mans mind dictates to him the truth of this matter, his Understanding perceives it, his Reason confirms it, Nature it self speaks it. Add to this, That all men have a rational desire of Immortality, and every man desires to preserve the memory of himself so long as he can, and would have it

it continued to posterity, never to be forgotten by Age. Which Reason was held most forcible by *Augustine* and *Cicero*, whereby it may be proved, that the Soul is Immortal and shall never die. For this perswasion doth much put a man forward, and incite a man to vertue, and makes him endeavour to do most noble actions, considering the reward. And though this point and many more cannot be proved sufficiently by reason, nor do Divine things (as *Paul* saith) consist *in words of mans wisdome*, yet their industry and endeavour is not to be disallowed, who bring sober reasons, whereby they may root out of some mens minds that errour, who despise the testimony of Scripture, and will not believe the Immortality of the Soul, and

De cognit. vitæ. Tusc. l. 1.

1 Cor. 2.

the Resurrection of the Body: I think it not good in other things to seek too curiously into Gods Secrets; and the Scriptures do restrain humane rashness, that would venture to serch out such things as *God* hath concealed, and to enter so deep, from whence they cannot easily return. *Job*, *Esdras*, and chiefly *Paul*, have given us rules concerning this, who was gone so far, that he was forced to cry out, *O the depth of the riches of the wisdom and knowledg of God! how unsearchable are his Judgments, and his wayes past finding out! for who hath known the mind of the Lord? or who hath been his Counsellour? for by him, and through him, and to him are all things.*

How far we may seek into Gods Secrets.

Rom. 11.

Moreover, that no man might suffer himself to be drawn off

from

from this solid foundation, on which all man's hope rests, and the strength of his salvation turns upon it, *Paul* doth stifly urge and inculcate the Resurrection, which both comprehends the Immortality of the Soul, and expresseth the belief, certainty, reason, and manner of it, borrowing a similitude from the nature of things. For Nature, the Artificer of all things, which cannot be imitated, and that no man can exactly expresse or resemble the force of it, doth bring forth, and make many things which shew Gods Omnipotence in all things, and declare his virtue and power in framing and fashioning the Images of things. And if men admire a man for some rare Picture drawn by him, or some curious piece of

1 Cor. 15.

How men shall be raised.

A Simile from Painting.

work, as he of *Gades* did, when he ended *Livy* his History: how much more reason is there to admire and adore him, who hath set such wonderful rarities before our eyes, which we can neither number nor understand? For that the Resurrection of Mans body may be proved by the smallest things in Nature: Who hath not observed, that when a Grashopper is grown old, and hath cast his skin, a lively new shrill insect will come forth of it, from a dying and sluggish Cate pillar, comes out a painted and flying Butterfly; from Ants a winged flie? What doth the Silk-Worm that weaves Silk, doth it not give us to understand the Resurrection; when as being dead it revives again? The Phœnix, that *Lactantius* writes in praise of, doth

A Simile from the nature of things.

A Phœnix is a type of the Resurrection.

dot it not by reviving shew us an example of our rising again? Doth not the pleasantnesse of the Spring, and the acceptable return of the year, represent the Resurrection, & raise our Minds to hope for *Immortality*? Who is not delighted to see the nature of the Earth? which when she hath received the seed sown, and the rain hath softned it, first it must be harrowed, then it grows warm, and by the vapours, and fostering of the ground, it grows up into a green blade, which being fed by the fibres of the roots, grows up by degrees, and lifting up a knotted stalk, begins to be shut up in the cods, as growing nearer to be ripe, and when it comes forth of them, it sends forth Corn in full ears, which is defended from small birds with a fence of ears.

Plants renewing, shew a Resurrection.

I pass over the force of all things that grow out of the Earth, for from a little Kernell of a Fig, from a Grape-stone, and from the smallest Seeds of other Plants, we see huge Trees, and Boughs, and Roots, to grow: Do not Sprigs, Roots, Branches, Ciens, Buds, do that which will make the Resurrection of man's body seem to be no absurdity? *Chrysostome* after *Tully*, doth wonderfully inlarge upon this admirable force of Nature, and highly commends the Earth, that is the Mother of all things. For the life of all things is from the moysture of the Earth: Herbs, Trees, all sorts of Flowers, admirable in their kinds, for smell, and sight, proceed onely, and are nourished by the fruitfulness of the ground. Thick Ayre

1 Thess. 4. *Hom.* 7.

The Earth next after God, the Parent of things.

turns

turns to water, which falling upon the Earth from above, waters the Earth, the Suns heat again rarifies it, and turns it to Ayr; and there are many mutations of that kind, that will make a man admire, as much as the Resurrection doth. For Example, the Vine out of the moysture of the Earth, brings forth not onely Branches and Tendrels that are of sowr taste, but also sweet Juyce, and pleasant Grapes. *Natures work.*

The Date-Tree is a rugged Barky Tree, and produces sweet Dates full of Juyce and Liquor like Wine.

Also the Seed from whence a man is made, how comes it to produce and frame Ears, Arms, Hands, Heart, Lungs, Nerves, Arteries, Flesh, Bones, Grisles, Membranes; what man can *An Example from the structure of Man.*

understand this? there are so many differences and varieties in mans body of qualities, humours, forces, vertues, functions, all proceeding from the seed onely. Do you not think it strange, how a soft and moyst humour should congeal to be a hard cold bone? how meats should be changed into fresh red bloud? and the food should run into veins, arteries, nerves, muscles, ligaments, tendons; Since therefore Nature daily doth so many things, that the mind of man cannot comprehend; who can deny but that the God of Nature can do as much in raising dead bodies, as Nature that is but Gods Instrument doth daily, in fostering & preparing of the seed which is corruptible. You may see the Corn when it is moystned grow up again,

Nature Gods Instrument.

again, into a seemly Plant, and to bring forth thick leaves; and will you not believe that a man buried in the Earth may rise again, and return to his former lustre? Therefore *Cyprian*, who is said to have made the Creed, by *Paul's* example illustrates our Creed by the Nature of Seed: For, saith he, if any man mingle divers kinds of Seeds together, and sows them unparted, or casts them every where into the Earth, will not every Seed after its kind spring up again in its proper Season, and have a stalk proper to its own form and kind? So the substance of flesh, though it be diversly scattered here and there, when God pleaseth, shall revive again in the same shape it was when it dyed: and so it comes to pass, that not any confused

Examples of the Resurrection, out of Cyprian.

fused or strange body shall be restored to the several Souls, but to every Soul the same body it had before, that by consequent, according as they lead their lives here, a good body may be crowned, or an ill body be tormented with its own Soul. Wherefore I think that *Paul* could not better set forth the Type of the Resurrection, than by the similitude of seed sown in Furrows of the Earth. For what it is in Nature to hide seed in the Earth, the same it is in the Resurrection, to bury a dead body; and what it is for seed to grow again, and become a Plant, is the same with man's Rising again: A body subject to corruption is committed to the ground; but that shall revive, all feebleness of Nature being taken from it: That is buried

A Simile from seed sown.

buried in the earth, which was subject to many Infirmities, Calamities, Diseases; it shall rise again lively, quick, free from all infirmities and weaknesses. An example will make it clearer: A sick man that is spent with a strong Disease, grows pale, and looks wan, sad, swart, ill-favour'd, earthly: and his whole body grows so lean, and consumed, that his lively juyce being spent, you cannot know him: But this man by good Physick and wholesome Dyet recovers, and growes fat and well liking, and his skin grows so fine, that you would think he were painted. So in the Resurrection, the same body comes up again, but more glorious, and there will appear in it no marks of the old corruption.

An Example from a body wasted.

An

An Example of this was first begun in Christ, who by nothing did more effectually declare his Divinity, than by his Triumphant Resurrection. That example of his must be shew'd forth in all by his vertue; who, as *Paul* saith, *shall change our vile bodies, and make them like his glorious body*, according to his power, whereby he can subject all things unto himself. Wherefore the Apostle would not have us to be tormented with fear of death, or to grieve overmuch for it. For they that sleep in Christ, shall be raised by the Word of God, and shall live everlastingly with him. Which our Saviour foretold that it should so come to pass; *The hour shall come, that all that are in their Graves shall hear his voyce, and they that have done well shall come.*

Phil. 2.
1 Thess. 4.

John 5.

come forth to the Resurrection of Life, and they that have done evil to the Resurrection of Condemnation. By which words, he comforts dejected minds, that they should not faint under dangers; but to wicked and unpenitent men they strike terror and amazement, who would never make an end of sinning, unless they considered, that after this life the rewards of sin and godliness shall be paid unto men. Wherefore *Job* in his worst condition, when nothing was wanting to make him miserable, comforts himself with this certain hope: *I know that my Redeemer liveth, and I shall rise out of the Earth in the last day, and I shall see God my Saviour in my flesh, whom I shall behold my self, and not another for me.*

Distrust and confidence, what they can do.

Chap. 14. & 19.

This hope is laid up in my Breast; that is, no man shall take from me this confidence and assurance. Since therefore all hopes of obtaining salvation, and all comfort in the greatest dangers, is in the Faith of the Resurrection, let us set this faith against all the terrours and temptations wherewith the Devill endeavours to overthrow and weaken our minds; and let us hope assuredly in him who is the Author unto us of so great advantage and liberty. The long expected Birth of our Saviour did exceedingly raise the Soules of men to a high hope of salvation and confidence in it. His conversation amongst men, his upright life, his doctrine; and lastly, his death which he suffered for us, to free us from destruction, did confer much there-

The Resurrection strengthens feeble Minds.

What Christs Birth did.

thereunto: But the truth of his Resurrection did effect this, that when he had got the Victory over death, no man need to doubt of his salvation, but ought to hold a firm hope, that what hath been done already in Christ their head, shall be perfected in them also. Wherefore all our hope depends on our Saviours Resurrection, whereby he vanquished death, and thereby he pulled out the sting of death, that is, Sin, that bred the Enmity between God and us. Wherefore since we have obtained so great felicity by the Death and Resurrection of Christ, let us not be removed from the truth, but let us endeavour to partake of the fruit of so much good works, and look stedfastly upon him, who by his singular favour and mercy hath re-

What Christs Resurrection did.

Peter 1.

regenerated us unto a lively hope by Christs rising from the dead, and hath restored us to life that shall never end, and hath assigned unto us an immortall Inheritance, pardoning all our offences, and blotting out the hand-writing that was against us. The memory of this benefit should be alwayes before our eyes; especially at our last Conflict, when detesting all the wickednes of our former life, we must oppose against Satan, Sin, Death, and Hell, the immense mercy of God the Father, by our full assurance in Christ, by whom there is provided certainly for us Salvation, and remission of all our sins, and reconciliation by his bloud; *By him we have admission and entrance unto the Father. He is the Propitiation for our sins.*

Colos. 2.

The Resurrection should still be in our Minds.

For

For so God loved the World, that he gave his only Son to redeem us, that every one that believes in him, trusts in him, and relyeth on his Promises, may not perish, but have everlasting life. Which confidence raiseth our Minds to bring forth good fruits by works of Charity, whereby we love God above all things, and our Neighbour for his sake. What Faith dictates, Charity performs: For a working Faith begets Charity, and Charity nourisheth Faith. So in the foolish Virgins Lamps, the light of Faith went out, because there wanted oyl of Charity. Wherefore this Faith and Confidence of promised mercy, that is infused into our hearts by the Holy Ghost, must be stirred up and nourished in us, that by the merit of Christ our Mediatour, we may

Confidence in Christ, gives us courage.

Matth. 25.

Faith joyn'd to Love.

Gal. 4. may cry, *Abba, Father.* For the Spirit of Adoption, and the Earnest of our Inheritance, raiseth up our hearts, and comforts us with the redemption and possession purchased for us, and takes from our minds all fear and trembling, and terrour of Conscience, and makes us acknowledg God's favour, presence, and mercy, and that we may attain Redemption and Reconciliation, by the help of Jesus Christ, whom God hath set forth to be our Peace-maker, through Faith in his Blood. Wherefore being justified by Faith, we have peace with God, and a settled Conscience, and a quiet mind; so that all distrust and desperation is discussed and we apprehend certain hopes of the Resurrection and Immortality, and doubt nothing of our

Sal-

Salvation; so that we depart from hence chearfully to our Heavenly Countrey, and place of Rest, to enjoy everlasting comfort with our Redeemer. And that these things may never slip out of our Minds, and so great a benefit may never be forgot, Christ instituted his Holy Supper; whereby we may remember and collect what he hath done for us, that our mind may be elevated, and grow hot, with the frequent meditation of the New Covenant to adore him; and receiving his body and bloud, we may be united to him, and may conceive certain hope and trust of his great love and mercy to us, whereby he was willing to dye for us. Which wonderful Work, we ought daily, but especially to meditate on at our end when Death

The Communion.

The Lords Supper.

Death approaches, that our Minds may be ſettled, and we may firmly believe in him; and we may give him continual thanks for that ineſtimable gift of our Salvation, by the ſhedding of his bloud, whereby he wiped away all ſpots of ſinne from us, and freed us from fear of death, and from the cruel tyranny of our great Enemy the Devil, ſo ſetting us at liberty. *Heb.* 8. Therefore by this Myſticall Bread, and Holy Sacrament, we are aſſured that Chriſt is in us, and we in him, and that we are joyned to him by the moſt firm Bond of Love. Whence it is, that being born up with certain hope as with a ſtaff, we are confident to receive thoſe things that Faith infuſed into us by the *James* 2. Spirit, prompts us with, and perſwades us unto; for, from Faith,

as

as the Root, spring forth the Branches of Charity, that yield plentifully the Fruits of good Works: For Works testifie, that Faith is alive, and safe and sound in all parts of it. For saving Faith is never without good Works that are pleasing to God; but, as a good Tree, bring forth both Leaves and Fruit.

There must be choice of works.

Since therefore those heroick and divine vertues inspired by God, which are so joyned together, that they can never be asunder, are so necessary to Salvation, the mind must be daily busied in them, that after the troubles of this life are past, after that we have approved the profession of our Faith, and shewed it openly, which God requires we should do, and exerciseth us therein, we may come

Sinners are justified by Faith in God.

come to those Riches, that Inheritance, those Rewards, that God hath appointed for them, who in the Conflict of this life, have employed their Talent as
Ezek. 18. they ought to do; wherein if they have erred, the next way to Salvation, is to lift up their Souls to God, and to commit themselves wholly to his great mercy.

Wherefore depending on his Clemency, in hopes of mercy, which he denyeth none that repent, *Let us come with boldnesse to the Throne of Grace, that we may find mercy in time of need.*

And let us continually from our very heart speak in the ears of our merciful and placable
Heb. 4. Judge, those words of the Pro-
Psal. 148. phet, *Enter not into Judgment with*
Psal. 119. *thy Servant, O Lord, because in thy sight, no man living shall be justified*

stified. If thou, Lord should'st observe what is done amisse, who might abide it? but with thee there is Mercy and plenteous Redemption.

Despair must be cast away.

CHAP. XV.

Whether there be a reasonable Soul infused into Monstrous Births, and to Abortives, and whether they shall rise again to life; And, by the way, from whence Monsters proceed?

ALL those that are like men, and according to the order of being born received from our first Parents, by that way and means proceed from both Sexes, though they are monstrous in shape, and deformed in body, have notwithstanding

Deformity un-makes no man.

ding a reasonable Soul, and when they have run the race of this short life, they shall be made at last partakers of the Resurrection: But those that are not from man, but by mixing with other Creatures, and exercise their actions otherwise than men do, shall neither be immortal, nor rise again: So the Wood-gods, Satyrs, Houshold-gods, Centaurs, Fairies, Tritons, Syrens, Harpies, and if fabulous Antiquity hath invented any other things of this nature, they have neither rational souls, nor enjoy the benefit of the Resurrection. There are indeed amongst so many millions; many that are deformed in body, and are of an horrid aspect, with Hogs snowt & uncomely Jaws; yet all these, though they are far from the natural shape of man,

are

are referred to the number of men: For they speak, discourse, judge, remember, and perform other offices of the soul, & perfect their actions after the manner of men, though they somewhat degenerate from mans dignity, and his imbred force of Nature. Now a monstrous habit of body is contracted divers ways. For fears, frights, influence of the Stars, too much or too little seed, imagination of Women with child, and divers phantasms which the mind conceives, deform the body, and cause children to be of a shape not proper to the Sex. Sometimes the whole course of Nature is changed, either when the *seeds* are vitiated, or the Instruments be unfit, so that the natural faculties to propagate and form the Child cannot perform their offices exactly.

Whence Monstrous shapes proceed.

A Simile from the Industry of an Artificer.

ly. For as the most industrious Artist cannot bring to perfection a work happily begun, where the matter is naught, or the Instruments are dull; so Nature wanting the forces of her faculties, or not having a fit matter, doth all things ill, and fails of her end. Some there are, that by their operation do make some parts of the body otherwise than Nature made them. So in *Asia*, as *Hippocrates* testifies, there were great heads, that the Nurses made their heads to be long figured: for that they thought was a sign of a noble and generous spirit, as a Hawk-nose was amongst the *Persians*; whereby at length it came to passe, that though the Midwives ceased to press the Childrens head, yet nature, whilest she was forming the child, agreed with the ancient

Of Ayr and Places.

cient Custome, and what they did by great Industry, Nature did of her own accord. Also nutriments, and the quality of the outward Ayr make some parts deformed. So they that dwell in cold moyst Countries, have great heads, great bellies, fat bodies, babber lips, swoln cheeks. Many Countries produce Pigmies, and little men, very short. Other Countries produce people with great throats, and scrophulous tumours, with flat noses, crooked legs. Yet though many things be wanting in these people, and the parts be either ill framed or wrested amiss; yet because they are born of women, and some force of reason shines in them, and they are led by the same Laws of Nature, Orthodox Divines say, There is a rationall soul in them, and that they shall

Countries change the conditions of Soul and Body.

The Resurrection will restore bodies deformed to their right shape.

rise again. And by rising again, they shall lay aside all deformities of their bodies, that were ill-favoured to behold, and be well formed like as men are, and all lame, crooked, imperfect Limbs shall be made perfect. And though in some the force of Reason shines less, because of the unaptness of the organ, as in children, old men, drunkards, mad-men, in whom the force of the Soul is hindred, or oppressed. Yet every one of them hath a reasonable Soul, and what is defective, shall be made up at the Resurrection. But imperfect and abortive Births and all mischances where the Limbs are not fashion'd, or very imperfectly, because they want the reasonable soul, they cannot be call'd men, nor shall they rise again. Physitians make a difference between abor-

Difference between abortion, and a mischance.

abortion and a miſchance. For a running forth of a miſchance is, when the Seeds were for ſome days joyn'd in the Womb, but by the ſlipperineſs and ſmoothneſs of it, they run forth again before they come to make a perfect ſhape, ſo that a rude unframed Mass runs out, that was the Rudiments of a Child that ſhould have been, and a ſhadow of what was begun, but it was caſt out untimely, as Seeds and Buds from Trees that bear no fruit to maturity. But Abortion oft-times ſhews the parts of the Infant perfectly made up, which when it is 42 dayes old, is endowed with a rational Soul, and is alive. Whence, if it chance to be caſt forth by ſome ſudden accident, it ſhall one day riſe again. For though many things be wanting in it, and it is not come

to its full magnitude, yet in the Resurrection all shall be made up, that time would have produced. And as children have many things in possibility, that with progress of time, and increase of years, do shew themselves, as Teeth, Nails, Hair, and full stature of body, which by faculty of the Seed increases by degrees, and come to perfection; so in the Resurrection, all things wanting in the body, and parts that are imperfect, shall be made perfect. Whosoever therefore is born of the Seed of Man, and not from some foul matter or vitious humours concurring, though he be of a monstrous body, and ill-favoured shape, yet shall he rise again from death to life, all faults being repaired by vertue of the Resurrection, and framed decently;

A Simile from Children increasing.

ly; for that Omnipotent Work-Master of all things,

Makes nothing weak, *Prudentius.*
who doth the Body raise;
For were there fault,
it were not for his praise.
What is by chance,
or sickness, or by care,
Or otherwise decay'd,
he will repair.

For that is easie for him, who made all things of nothing. For as *August.* saith, *It is not more easie to create men, than to raise them when they are dead.* It is more to give that a being that never was, than to repair what was before: And the earthly matter never is perished in respect of God, who can easily restore to its former Nature, what is vanished into the Ayr and other

Nothing is impossible to God.

Elements, or what Leanness or Hunger hath consumed, or Diseases have wasted, or what is burnt to ashes, or is passed into the first principles, or into the substance of some other body. For the flesh shall be restored to that man it was taken from, as his Due, that was borrowed from him, They that are men shall find this to be true, and those Monsters that are bred from them, and have the same Nature with them, shall be partakers of this divine gift.

A Simile from borrowed Money.

CHAP.

CHAP. XVI.

The Humours and Food do change the habit of the Body, and state of the Mind apparently; And hence arise the affections and stings of Conscience: And, by the by, What Melancholy can do, and how it may be cured.

THere is no mortal Man that is not led by his passions and perturbations, but one is more driven by them than another, and is more easily forced by the motions of his Mind. For they that are of a good bodily temper, and lead a temperate life, and sober Diet, are lesse wont to be troubled with passions: So *Socrates* is reported to have been of that constancy, and calm-

All men led by Passions.

Why Socrates was lesse subject to them.

calmneſs of Mind, that both at home and abroad, he was always of the ſame Countenance, and alacrity of Mind, though he had a very ſcolding Wife to vex him, which he obtain'd no otherwiſe, than by his frugal life, and great temperance. Hence it is, that *Cicero* ſaith, That *Intemperance is the fountain of all the paſſions, which is a departing from the Mind, and from the right Reaſon: So that the deſires of the Mind cannot be ruled or kept in Order.* As therefore Temperance abates all diſorderly deſires, and makes them ſubmit to right Reaſon, and preſerves the judgment of the Mind entire; ſo Intemperance, that is contrary thereunto, inflames and diſturbs every condition of Mind, and urgeth it. Whence it comes, that all Diſeaſes of the Body, and Errours

Tuſc. 4.

Temperance.

of

of the Mind ſpring from thence. For as when Bloud and Flegme abound, or both Cholers are increaſed, ſickneſſes ariſe in the Body; ſo the diſturbance of ill Opinions, and the jarring between them, ſpoils the Soul of her health, and draws the Body into mutual deſtruction: For ſo anger, raſhneſs, fear, envy, ſorrow, emulation, when they ſeize upon the veins and marrow, and are poſſeſſed of the inward parts of the Mind, are hurtfull alſo to the Body, and cauſe many terrible Diſeaſes thereof; Alſo the Diſeaſes of the Body by ſympathy, and way of company, affect the Soul.

The difference of Paſſions amongſt themſelves.

And though Objects, and many outward cauſes, ſtir up many troubleſome motions in man; yet the principal cauſe, and

and original is from the heart, and from the humours and spirits, which if they be moderate, and not infected with some strange quality, the mind is not so hot, and is more calm: So if the Bloud be clean and pure, if the temper be equal, and the Body be well, men are slower to be moved; nor are they so exceedingly vexed with fear, anger, or revenge; and if they be somewhat in passion. as no man is without all passions, presently reason being call'd to counsel, & judgment of mind admitted, all heat of stomach abates, and is asswaged. We have examples of this in *David* and *Pericles*, who when a naughty fellow reviled them, and upbraided them, they did not revenge or hate him for it, but used him with great humanity. The Heart receives

The original of Passions.

Examples of moderation, are David *and* Pericles.

receives divers motions of the Mind from outward objects; Yet oft-times when there are no outward objects presented, it breaks forth into violent passions, and some secret thought entring the mind of a contumely offered, or by indignation, by reason of some inconvenience received, the mind it self grows hot, and is disturbed within. Wherefore it is of great concernment in the difference of passions, to know what temper every man is of, what humours are abounding in his Body, and what is the quality of the spirits that arise from those humours; For those that are of a hot and dry temper of their Bodies, are soonest angry, especially short little men, who are presently enraged upon some trivial business of

no

Why little men are soon angry.

no value. Which Anger, by reason of the narrownels of the place, and the small distance of the organs, presently seiseth on the Mind, and fires and burns them, as low Cottages and sheep coats. For the same reason, these little men exceed others for wit and judgment of Mind, because the spirits are gathered together, and not so much dispersed, and so perform their forces more closely and sharply.

A Simile from fuel on fire.

But as some fuel takes fire sooner than other combustible matters do, and some are sooner put out than others are, so it useth to happen in spirits and humours, whereof some breed long and during passions, others sudden passions and fading presently, whence it falls out, that

The nature of cholerick men.

cholerick men are hot and presently angry: and as straw and stub-

ſtubble preſently takes fire; ſo they by the thinneſſe of a hot humour, and ſudden inflamation, are more weakly angry; for their anger ſuddainly grows cold, and they are pacified: But melancholique people are ſlower before they grow angry; but when they are provoked, they are ill to be calmed again; and they are ſo mindful of injuries, that they will hardly be friends any more. But flegmatique People, as they are cold and moiſt; are ſcarce ever moved with paſſions of the Mind, and are never greatly troubled with any thing; whence it is, that they are ſlothfull and ſluggiſh, and not fit for any noble actions, on them the Proverb may be verified, *He hath no Mind that hath no Anger.* But ſanguin People are of hot and moiſt

Melancholique Natures.

Flegmatick.

A Proverb againſt ſluggards.

Sanguine complexions

Con-

Conſtitutions, and are held with no weighty or ſerious buſineſs of Care, but are wholly taken up with ſports, tales, ſongs, and jears, and complements, and take care for nothing, but Pleaſures and Delights, which conditions and differences of men alter, according to the Climate and Ayr they live in; and they do variouſly affect the minds of men; and therefore I am perſwaded, that the Humours are the cauſes of Paſſions. For the heart being affected, the ſpirits are raiſed, and the humours boyl, and the minds of men by their agitation are more inflamed; as if a Torch or Fire-brand were put under. For as when the General or Prince is moved in an Army, his Guard of Souldiers, and all that are to defend him preſently make

A Simile from a Captain of an Army.

them-

themselves ready to fall upon the Enemy: So when any passion ariseth, all the humours are suddenly stirred with the heart, and the spirits break forth, as in anger, shame, bashfulness, immoderate joy; but in grief, sorrow, fear, they draw themselves in, not without great detriment to ones health, so that the bloud sometimes forsakes the heart, and sometimes by coming too much unto it, it strangles it. So many have died suddenly by overmuch joy, and others by sudden frights and fears, which happens chiefly to such as cannot regulate their passions by reason, as are commonly weak men, women, Infants, old men, Anchorites, who in their youth go from the company of men, and lead a solitary life; who have but weak heat,

who are fearful and faint-hearted.

heat, and a thin ſlender animal ſpirit; and therefore they have but ſmall courage, and are fearful and faint-hearted, and cannot be valiant in reſiſting of dangers. Moreover, each mans age, the temper of the Climate, influence of the Stars, Education, and courſe of Life, and courſe of the Country, are of great concernment in the differences of the paſſions and manners. For if you regard all Nations, and their ſeveral natures, Studies and inclinations; you ſhall find their wayes of living to be divers, as alſo their wits, affections, and manners are. Wherefore it is much to be conſidered what age a man is of, of what Education, under what Climate he was born and bred, what temper ond conſtitution his Body is of; laſtly, whoſe

Many things change the ſtate of the Body.

whose company he keeps, what Diet he useth, and what is the abundance and quality of the humours, at that time. For these generally cause mens manners, and fashions of their Minds. So they whose Bloud is thick, are commonly fierce, cruel, inhospitable, unhumane, and never regard the stings of Conscience, never fear, and are without Religion; they care not for [illegible] or humanity: of which kind are Mariners, Pipers, Carters, Potters, Carriers and Souldiers, who by reason of the thickness of their Bloud, and their gross troublesome spirits, have their Consciences ruff-cast, and their minds darkned with most gross vices. And if any spark of a better mind chance to shine forth, or if they have any vertues that are given to these

The manners arise from the humours.

What men are inhumane.

theſe courſes of life, they either overwhelm them, or ſtain them with great faults. For when they have ſpent their whole time upon all miſchief, their wicked courſe of life becomes a ſecond Nature to them. So *Livy* ſaith, That inhumane cruelty, and more than *Carthaginian* perfidiouſneſs was in *Hannibal*, he made no reckoning of truth and holineſs, he feared no God, made nothing of Perjury, or Religion. For as *Lucan* hath it:

L. 4. Belli punici.

Souldiers

Souldiers neither Faith nor Truth regard:
All's veniall; that's right where's most reward. L. 4.

By which variety of wits, manners and affections; it seems to me, that the passions and propensions of every mans Mind, are to be referred to many causes. For though the Objects, and the Heart it self, and the parts ordain'd for nutriment, and to ingender spirits, are the organs and receptacles of the affections; yet the humours within the Body, immoderate heat, influence of the Stars, faculties of the Elements, qualities of the Ayre about them, immoderate use of Wine, kindle the fire, and are the Seminaries of troubling the Mind, and

What things sharpen the passions.

and ſtirring the paſſions. Hence conſider what hurt may come to Reaſon, and to the Mind of Man, where the organ, ſpirits, and humours, have contracted any Vice. For ſo a man falls from his dignity, and becomes a Beaſt. Which the Kingly Prophet complains of; *Man being in honour, is like the Beaſts that periſh.* For his Reaſon is extinguiſhed, and the light of his Mind is overwhelmed with vitious Affections. For as Lights and Candles give leſs light, when they are ſet in a Candleſtick that is fowl and dirty: So the mind of man darkned by the groſſeneſs of the Body, ſhines leſs, and is more ſlow in putting forth her ſelf; It is indeed natural for ſanguine people to be merry, for melancholique to be ſad, for flegmatique

Pſalm 48.

A Simile from a Torch.

tique to be dull and drowsie, for cholerique men to be angry: But all these Passions are moderate, and are vitiated with no strange quality. But if their quality or abundance be augmented, or overpass moderation, a man is affected many wayes, and turn'd off from the use of Reason. And though the Elementary qualities, and humours, and spirits, impose no necessity upon any man to do this or that, nor yet do the aspects of the Stars; Yet they have so much force in moving the passions, that men, though reason strive against it, are run upon rocks by the tempest of their passions. For as is the distemper of the Ayr and of the Sea, and as the violence of Wine drank overmuch is great; such is the violence of a melancholique

when Passions are mildest.

The Stars and humours are violent, yet cause no necessity.

cholique or cholerick humour, if it be over-much augmented. And what man, if he look nearly to himself, and search his own Nature, will not presently perceive turbulent motions and passions? so that sometimes he will be more angry, more froward, more envious, more lascivious, or more inclin'd to one or another passion, according to the distemper of the humours. And if the Mind of man endure such changes, where the humours do but little degenerate from their natural tempers, that in a moment the Mind is hurried with divers affections; What shall we think will become of it, when they are proceeded to the height of mischief, and have seised forcibly on the principal parts? Examples and sad Spectacles of these things, are mad-

All men are subject to passions.

mad-men, lunatick, frantick, enraged, melancholique People, and such, as their minds are alienated, or do dote, or are in a *delirium*, for the Diseases of their Bodies seizing upon their Minds, do torment them with terrible and fearful torments. Wherefore they that desire to live in good health, and to be free from such mischiefs, must live temperately, least their minds be darkned with the thick smoak of the humours, and so disquieted with strange and absurd Imaginations, and removed from their proper places. But this Lesson most concerns those that manage publick Employments, and such as are much given to their Studies, because these men commonly are troubled with Melancholy, which humour, though it sharpen

Soul and Body are affected with mutual diseases.

That all Schollers must shake off melancholy.

the Mind, as Wine doth, that is drank moderately; yet if it be overmuch increaſed, or vitiated, it much offends the Mind. *Tuſc.* 1. That *Cicero* choſe rather to be dull of Wit, than to be witty and melancholique. Some are by Nature melancholique; and moſt men have contracted it from divers cauſes, that were by Nature free from it. Many have come to this temper by long continued ſtudies, and unſeaſonable watchings. Others fall into it by fear, care, ſorrow, ſadneſs: Many from the ſtoppings of their Emrods, and monthly terms, or from ſome uſual evacuation reſtrain'd; who, when as their Brain is filled with a black and dark ſmoke, their Mind is vexed with abſurd Imaginations, and is ſo changed and forced, that ſometimes men

Melancholy, whence it breeds.

of

of good lives, and of great esteem, have been brought to fearful ends thereby. That a man would wonder there should be such great force and violence in a melancholique humour, that it should overwhelm Reason, and take away a man's understanding. But as a thick dark Cloud shadows the Suns light, so a melancholique humour darkneth the Mind, and drives it on to many mischiefs.

A Simile from a dark Cloud.

The evill Spirits also mingle themselves with ill humours, and especially with black choler, because that humour, when it exceeds Natures bounds, is most fit to move us to any Wickedness.

Evil spirits mix with Melancholy.

For men of this constitution conceive grievous and sharp passions, and that last long, for the contumacy of the humour, that will hardly melt and be dissolved. Whence it follows, That evill thought and apprehensions stay long in their Minds, which sometimes break forth into action, that they fall foul upon those they know, and those they know not, making no difference, and do mischief both to others, and sometimes to themselves. So the humours do afford fire brands to cholerick men, but when they are angry they hurt others, and not themselves. But that the cause of these things consists in the humours, and not in the wicked spirits, though they help or trouble the humours, may be collected from hence, for that

Whence melancholique people Imagine absurd things.

mad,

mad, melancholique, and frantique persons are wont to be cured by opening the Emrods that are stopped, and so are reduced to better minds, those fuliginous smokes of the humours being removed that did vitiate the Imagination, and animal spirits, as may appear by *Hippocrates* his Aphorism, *If the melancholique veins or emrods run in those that are mad, they are thereby cured*; Nature deriving the ill humours from the principal part, to the parts more ignoble. *L. 6. Aph. 21.*

Again, the Emrods are healthful for mad people, and such as are troubled with diseases of the Kidneys. For when that humour, whether it be in the *Hypochondres*, or the Spleen, or be heaped up in the whole body, or in any part, fills the brain *11. Aph. Ill humours hurt the brain.*

with an ill and filthy exhalation, it causeth fear, sadness, sorrow, heavy groans, astriction of the heart, ringings in the ears; and reason being oppressed, and the light of the Mind extinguished, they begin to despair, sometimes desiring death, sometimes fearing and abhorring it. Wherefore, as *Galen* saith, When the Spring and Autumn begin, that humour must be gently and by degrees purged out, by vomit, belching, purging downward, breaking of wind, by opening a vein, and by causing the Emrods, and courses to run. And whosoever is subject to this disease, he must earnestly and with great care resist it, and must by no means entertain Imaginations that falsly creep into his mind, at first pleasing and amiable, but afterwards as they

How Melancholy may be driven out.

they grow strong, they can hardly be resisted.

A fault by hiding will the stronger grow,
Physick can cure that only which we know.

Virg. 3. Georg.

But if adversities and misfortunes have brought on this mischief, you must oppose against it an undaunted courage of your Mind, and support your self with Gods Word, and with confidence in him, and so with the less labour you shall overthrow those terrible phantasms and representations that assault you. For by these helps the most noble Heroes have stood firm, who when all was come to be almost past recovery, and they desired to put an end to their miseries by death, yet the

The Mind must be underpropt by Gods Word

greatneſs of their griefs could not overcome them. So *Helias* in his afflictions deſired to die. So *David*, ſo often aſſaulted by his enemies, began to diſtruſt. So *Job* even in deſpair choſe rather to die, and to end his life any way, than longer to endure ſo great miſeries. Laſtly, Chriſt like one in deſpair, and taking our cauſe upon him, complains, That he was forſaken by his Father. But all theſe by the hope and aſſurance of better things, caſt away trembling and diſtruſt, looking unto God with a ſtedfaſt Mind. But this, as *Cicero* ſaith, all men ſhould be perſwaded of, That the Soul muſt be kept in the cuſtody and watchfulneſs of the body, nor muſt it leave its ſtation untill God command that gave it, leſt we ſhould ſeem to reject ſo great a gift

3 *Kings*, c. 19.

Jap. 7.

We muſt not do violence to our life.

In Som. Scip.

gift of God. Wherefore *Josephus* seems to speak excellently, *That what evil soever comes to us, we should bear it with a chearfull and undaunted courage.* And let no man think it lawfull for him to end his life basely and beneath the worthy condition of Man, and appointment of Nature. But if any man by reason of a disease, or alienation of his Mind, do come to an unhappy end, let no man trample on men of such a condition, or censure them too severely; but let every one rather pity their case, and grieve for their mishap; for since they were not well in their Wits, and had lost their reason and understanding, their mind was turned upside-down, and they were deceived and blind in the choice of things. For when the vertue of

Bel. Judaic. l. 3.

Melancholique people worthy to be pitied.

Imagi-

Imagination is corrupted, absurd things present themselves to our Minds, and we judge confusedly of things, and discourse erroneously. For the like happens to our Minds, as doth to our Eyes, where glasses are looked through that are of many colours, for through them all things seem to be blew or green, or red, or yellow, or of the same colour alwayes as the Glass is, so that the objects appear in their Species otherwise than they are in themselves.

A Simile from Glass.

Hence men that are drunk or angry, think they see double objects, when there is but one. So those that are doting in Feavers, think they see Hobgoblins, and the corrupt Imagination and organs vitiated, present strange fantasms to the mind, by reason of the agitation of ill humours,

Why feavourish and drunken men dote.

and

and the spirits that passe here and there, and wander up and down in the brain: Wherefore the spirits and humours are of great efficacy in troubling the Mind, and moving the Affections, and wounding the Conscience. But if they be sincere, and no way defiled, men are of a pleasing disposition, and not complaining and touchy. But if they be once stain'd and troublesome, many passions of the Mind arise; and turbulent affections.

Corporeal spirits stir the Mind.

Since therefore both Soul and Body are affected together; first care must be taken, to sweeten and abate the troubles of the Mind with pleasing words. For as the Proverb saith; *A good speech is a Physitian for a sick Mind.* And such men must be dealt withall as the occasion serves;

A Simile from wild Beasts enraged.

serves, as the habit of their body is, and the qualities of the humours require. For as wild Beasts are tamed by mans Industry, so their Minds must be pleasingly drawn, that will be enraged with harsh and ruff words. Yet sometimes, as for the diseases of the body, incisions, caustick, and burnings are useful: so sometimes we must be more violent, and bridle such wicked actions by wholesome correcting speeches, upto which at sometimes when the noxious humour boyls over, they are wont to be tempred.

And there must be no lesse care taken for the body. But let him remembe that undertakes the cure, that he do not raise that humour with violent Medicaments, but by degrees, and easily,

easily, and with as great dexterity as possibly he can, for it is not good to exhaust that sink all at once. For that humour stirred, breathes forth a kind of ach in the back, and ill savour that disturbs the brain incredibly, that the Mind conceives strange things. But first the spirits must be raised with sweet smells and nose-gays, and the body must be fed with juice of the best meats, and they must sleep on soft beds. But Wine nourisheth the soonest of all things, and doth least offence to Nature. Yet in giving wine, though it be the chief help to discuss sorrow, there must be choice used, and care must be had to prescribe it seasonably, and as each man's age, custome of life, and the Country, requires. For Wine doth not alwayes

Choice of Wine.

wayes drive ſorrow from Melancholique people, but ſometimes it increaſeth it, and exaſperates the diſeaſe, eſpecially where the body is full of ill humours. Wherefore the Body muſt be firſt emptied and purged with fit remedies, before any manner of dyet be preſcribed. For impure Bodies the more you nouriſh them, the more you hurt them. For ſince the nature of Wine is various, and there be many kinds, nor are all Wines alike ſtrong; you muſt obſerve to give the beſt Wine to drink, and that as is ſeaſoned with no offenſive thing; for in Taverns and other ſuch places where Wine is ſold, they are ſophiſticated, to the great diſadvantage of mens health, with quick Lime, Gyp, Bitumen, Clary, Rocket, and wild

Aphor.

Ill wines trouble the Mind.

wild Myrtils. So some kind of Wines are so far from curing Melancholy, that they make it grow more, and be worse than it was. Hence our Countrey people by drinking Wines from *Poictou*, that send sharp vapours to the Brain, become wayward, froward, angry, implacable, that they will be alwayes angry, and will oft-times beat their Wives: which when they have drank Rhenish Wine, or some strong Wines, they hold it Religion not to do, for then they are more pleasant, and more ready to kiss than to fight with them. Wherefore Melancholique weary thirsty people, that are dry of bodies, by *Horace* his Rule,

L. 1. Ep. 15.

Must drink what's good and pleasant for to drink,
That may abate all cares whereon they think.
And entring in the veins, may raise their mind
To lofty thoughts, and make their speech so kind,
That they may, among Virgins, Lovers find.

L. 22. Ch. 25.

To which may be added that of *Pliny*, all sharpness of Mind is abated by some sweet juice, it softneth the passage of the spirit, and makes the way more easie. Every man may make experiment upon himself: For there is no man but sometimes he is much troubled with sorrow, anger, grief. So when a man is weary, thirsty, hungry,

ot hath watched too long, he is more prone to hunger. So hunger and delay, as *Plautus* writes, makes a man take pepper in the nose; but so soon as he hath eaten his meat, he grows quiet and is still. Hence it is, that men that are full, are lesse subject to anger than those that are empty. Because the body moystned with meat and drink is not so dry, and the native heat being warm'd, the body is lesse subject to wax angry. For the natural faculties are busie about concoction, and yellow choler that useth to boyl over where men are fasting, is qualified by the humours mingled with it. So Caldrons, Frying-pans, and such Utensils grow more hot, and smell more offensively when the liquor, or fat, that swims on the top, is consumed by immoderate

In Cur.

Hunger kindles anger.

derate heat. For all things that want moysture or oyl, will stick to the pot, or send forth offensive vapours, so that men say usually, *Rost and boyl'd are taken out of the same pot.* Wherefore lean people, and such as are of dry tempers, should do well not to fast over-long, but eat something to refresh naturall heat. For the body grows dry with unseasonable fasting, which consumes the radical moysture; of which we spake elsewhere.

A common Proverb, where meat is ill digested.

Fasting, ill for lean folks.

CHAP.

CHAP. XVII.

For the most part such are barren and unfruitfull, whose seed runs from them of its own accord; and they pollute themselves; and how that comes to passe.

IT is so foul a mischief, that amongst the Jews those that were polluted with it, were driven out from the Temple, and all mens company. The *Greeks* call it *Gonorrhæa*; the Latines, *Seminis profluvium*, both men and women are troubled with it. For their seed runs from them against their wills, almost without any pleasure or desire, *Levit.* 18.

or

or erection, and it is watry and thin. Wherefore it is unfruitfull and unfit to beget Children.

A Simile from unfruitfull Trees.

For as a Willow that loseth its fruit, casts off his seed for lack of heat before it be ripe. So these have their generative humour too cold and moyst, and it runs away from them. For the naturall faculties are not able to perfect the seed, and make it prolifical. Whence it comes that the humour is altogether excremental; and is the rudiment of seed newly begun and imperfect, and wants the power of generation. But since this disease ariseth from the weakness of the spermatick vessels, so there is also another vice contracted by venery and contagious copulation when men

men lye with Whores. For a corrupt filthy matter distills from the secrets, sometimes of a wan colour, and sometimes green as Copras or Leeks, that smells most filthily. Whence it comes that the vessels are sometimes corroded, and the secrets are hurt. But that moisture and dropping of a moyst foul humour is more virulent in Women; and when it is corrupted, it is like the whites of Eggs, whereby the Guts are vexed with an intollerable pricking, as if they were wet with Allum or Salt; and by this means, all that are diseased with the Pox, are extream leacherous, by reason of the acrimony of the corrupt humour; and they think to abate it and hinder it by copulation, and to ease themselves of the greatest part of the disease.

The Dutch *call this the* foul dropping.

They that have the French Pox *are alwayes leacherous.*

disease. Wherefore when they desire to rub their scabby matter upon all, yet the bawdy Leeches chiefly seek and hunt after such as they know to be of a wholesome and sound constitution. For they pour forth their filthy matter upon these, and corrupt them with their polluted seed, for they can contract to themselves no contagion by such copulation.

Sharpness of urine is proper to this disease.

For since they are troubled with the flux of seed contracted by Whoring, and filthy copulation with Harlots, It is not a seminal and fruitful excrement that runs from them, but a contagious filthy matter flows from their groins, that stinks ill-favouredly, not of a white but green wan colour, that causeth Ulcers in the secrets, and in the fore-part of their yard, so that their

their Urine can hardly come forth, and is now and then stopt by the purulent matter. And if at any time they begin to lust and tickle, and their yard to have erection, they suffer intollerable pains.

Who have their Urine stopt.

For this part seems to be stretched as it were with a cord, by reason of the nerves that are wet with a biting acrimonious humour; whence it comes that they have now and then a dropping of their Urine, that comes not forth upon heaps and freely, but by little and little with intollerable pain. This disease is taken from pocky sick people, and by lying with whores whose Privities are infected with bubo's, and other contagions.

Swellings of the groins not to be repressed.

Which disease being it consists about the Privities and se-

cret parts, and from putrid humours causeth filthy tumours: It is called the Gout of the Secrets, or a *Winchester*-Goose.

But if the contagion doth spread it self, as it useth to do, when the body is not presently purged after the disease contracted, and where outwardly discussive cataplasms that may repress the matter, and not such as may ripen it, are applied to draw it forth, the whole masse of the body, together with the blood and spirits, is infected, and the whole collection of humours is carried to the nerves, panicles, membranes, muscles, and causeth intollerable pains. The *Dutch* call this disease in their Language, *Pocken met de Lempten*; because all the parts are rent and pierced with cruell pains,

Whence pains of the Nerves arise.

pains, and the symptoms that accompany that disease, and come from the fierceness of it, cause as great anguish as the disease it self.

Those that have the Pox feel all sorts of pains.

For they are not racked with one kind of pain only, but with many kinds of torments, that rend and tear and prick the nervous parts that are of most exquisite sense and motion, as if they were wounded with bodkins, pincers, and other Instruments.

And since they wander all over the body, and possesse all parts, none excepted, from the continual pain without any Intermission, our Country-men call this disease *de Mieren*, a name that signifies an Ant, that is an active and unquiet Creature, that runs continually to new places, and from that the

The Ant-pulse.

Physitians call one kind of pulse, the Ant-pulse, for the slender motion of it, when the forces are spent and cast down, so that a man hath but a little of life left when such a pulse is felt: Like to this is the *Worm-creeping pulse*, because it moves as a Worm doth; and this promiseth but little hopes of recovery.

A Worm-creeping pulse.

What disease is Verminatio, *and what* Formicatio.

And as there is a disease, where men seem to be rent as it were, and eaten with Worms; so is there a disease wherein men seem to be stung with Ants, for the body is deformed outwardly with filthy blotches and pushes, and inwardly they feel, as it were, Ants that bite them, and vex them, so that they are still forced to scratch and rub to find some ease. So those that have the *French* Pox,

can

can be no where at rest, but must alwayes scrub themselvs.

Wherefore our Country-men do fitly apply Formication to this diseased body, not that this disease should be so called, but because it affects the body, as that disease doth. Hence *Plautus*, because many in that time were polluted with most foul diseases, as filthy running sores on the face, scabs, leprosie, and many more, that shew themselves in the most comely part of the body, call such Ant-bitten, mouldy, lither, putrid, ulcerated men, and these (as our Country-men say) if you do but shake them, they will come in pieces, and their flesh will part from their Bones; and they commonly deride them with this jeer, *Vanden grate Schudden.* The comparison is taken

Formication coming upon the French Pox.

Ant-bitten men.

The common Proverb comes from stinking Fish.

taken from ſtinking Fiſh, and rotten Salt-fiſh, that with the leaſt ſhaking will fall off from the back-bone.

Wherefore they that have contracted pocky ſwellings about their ſecrets and groins, either from venereous copulation, or by keeping company with one that hath the Pox, and lay in bed with him (for of former times this contagion was eaſily taken from others, either from their breath, or eating or drinking in the ſame Cup with them, though now it growes feeeble by degrees.) I adviſe ſuch firſt to waſh their Privities with ſharp Wine or Vinegar, and all parts near, putting a little ſalt thereto; then if it be requiſite, bring the ſwelling or Apoſthume to maturity, and when the corrupt matter is come forth,

The incredible contagion of diſeaſes.

forth, to wash the hollow Ulcer with abstergent remedies, before they close it up.

The cure of swellings in the groins.

And as for the biting of a mad-dog, that is sometimes more gentle than to be bit with a Whore; Men keep the wound a long time open, lest the virulent matter kept within, the disease should increase again, and grow worse: yet before you open the Imposthume, you must purge the body well; and for this, use *Epithym. Exmitory, Polypod*, *Sena*; and *Confectio Hamech* are good: or because their Urine must be qualified, *Benedicta Laxativa* is good with the decoction of *Guaiacum*, which I hold to be a sort of *Ebony*.

A short cure of the Pox.

And unless care be had to help the Body with such Re-

medies; the humours will scatter over all, and the Pox will infect the whole body. For these two Diseases are of kin, and near one to the other, as a Cancer and the Leprosie. For what a Cancer is in one part of the body, that is the Leprosie over all. So that contagious affection when it is in all the body, and spread into all parts, causeth that foul disease, which men call the *French* Pox; some, the Pox of *Naples*; or that those disgracefull names may be laid aside in favour of such famous Countries, let it be called the foul or contagious Pox. But that which is in the groin and secrets may be called *Pudendagra*. But since it is the nature of man to be shameless and reproachfull in respect

respect of other mens miseries, and will insolently insult over those that are oppressed with such calamities, the common people when this Disease is spread all over the body, call it the *Mothers Pox*; but if it be but in one part, they call it the *Daughters Pox*. And because one grows from the other, they speak in a common jeer, that, That comely Husband, or rather foul and filthy, hath married the Mother and her two Daughters, when as besides the swellings of the groins, the Body is full of Ulcers and Boyls.

A Proverb upon those that are sick of the Pox.

The common jeer against those that have sores in their Groin.

CHAP. XVIII.

Why Gouty People are Lascivious, and Prone to Venery, and as many as lye on their Backs, and on hard Beds.

Gouty people are very lascivious.

Such as have the Joynt-Gout are commonly Lascivious, and lust exceedingly, partly because they have been used to it by long Custom, by the immoderate use whereof they came to have that Disease: partly because their Nerves are grown stiff, and stretched out by it, and by lying often on their backs, the humours flow to the generative parts. They also that ride much, or lye along on Ship-boards, and lye hard on their backs, are very Prone, and given

given much to Venery. For the Nerves destinated for mans generation that run to the genital parts, grow hot; so that by the agitation and influence of humours, the loines are provoked, and there is erection made thereby. By the same reason, if any man hurt or bruise his great Toe of his foot, immediately from this effect the groin and cods swell, that is, that wrinkled cover of the Testicles is in pain by it, arising from consent, and by reason of the interweaving of Nerves and Veins. As if any man puts into a fire that is very hot, a pair of Tongues, or other Iron, not only the part put into the fire will be red hot, but also that part which is far from the fire grows so hot, that it cannot be handled: so pain is communicated

A Simile from Smiths.

ted to the parts that are on the same side, and the sickly affect is conveyed to the neighbouring part. So from the Stomach, Intestines, Matrix, Spleen, Liver, the head is affected; and when the Brain is hurt or troubled with any distemper, the mischief is derived from thence to the parts that are under it. And therefore Mid-wives, though they know not the cause of it, use to search and see the Testicles of Children, when they are sick, and their privy member, by the observation thereof, they can judge: young men also may perceive certain signs of recovery of Death, of Health or Sickness. For if the cases of the Testicles be loose and feeble, and the Cods fall down, it is a sign that the natural faculties are fallen, and the vital Spi-

The generative parts are signs of good health or sickness.

rits

rits that are the props of Life. But if these secret parts be wrinkled and raised up, and the yard stands stiff, it is a sign all will be well. But that the event may exactly answer the prædiction, we must mark in what part of the Body the Disease lyeth. For if in Diseases of the Brain, and such as are above the *Diaphragma*, and the *Septum Transversum*, the generative parts hang down and flag, it is healthful: as on the contrary, It is an ill sign to have them drawn upward; for the vital faculty dies, and the Nerves are contracted to their first original.

The Testicles hanging down, or close up, what signs they are.

I have observed this in many that were of sound mind, and their reason good, that their Testicles and Yard were so run in, that they could not feel it to make water by. But in all Diseases

Prediction of the Brain and Liver, affected from the Testicles.

Diseases that affect the lower parts, it is a good sign to have their Testicles wrinkled, and their yard stiff; for these are signs that those parts revive that are inservient to the naturall faculties, and are made fit again to perform their natural actions; for no parts of the Body sooner recover, and become lively after a Disease, than those that dame Nature hath placed in secret.

The Genitals after a Disease first recover.

CHAP.

CHAP. XIX.

How many Months a Woman doth go with Child; and which must be accounted a seasonable Birth. By the way, of the framing of the Body of Man, and in how many dayes or months the Child is made perfect, and comes to live. In which narration, all things are handled more accurately, because from hence bitter quarrels arise, not only betwixt married People, but others also that use unlawful Copulation.

SInce there use oft-times great contentions and quarrel; to arise amongst many People, concerning the time that Woman goes with Child; and some complain, that are jealous of

of their Wives, that they have formerly married to keep them company, that they have not gone their full time to be delivered, so that sometimes they suspect that they have play'd the Whores, and that some other Men have secretly made use of their Bodies: I thought it not amiss to write something to this purpose; and the rather, because Lawyers that end controversies, refer the Judgment of this matter to Physitians, and leave the resolution of it to them to decide. So *Paul*, the *Counsellour*, *lib. 19. Respons.* It is now a received Truth, That a perfect Child may be born in the seventh month, by the Authority of the most learned man *Hippocrates*; and therefore we must believe, that one born in lawful matrimony, in the seventh month,

The Judgment of Inspection is referred to Physitians. Digest. Tit. 2. Of the state of Man.

month, is a lawful Child. *Gallius* handleth this argument, but rather after mens opinions, than according to the truth of the business, or from natural reason, who supposeth, that there is no certain time set of bearing Children, and that from the Authority of *Pliny*, who saith, That a Woman went thirteen months with Child. But as for what concerns the seventh month; I know many married People in *Holland* that had Twins, who lived to extream old age, their Bodies being lusty, and their Minds quick and lively. Wherefore their Opinion is foolish, and of no moment, who think, that a Child at seven months is imperfect, and not so long lived, and that a Child cannot be born perfect in all parts untill nine months be past.

L. 3. c. 6.

L. 7. c. 5.

A Child at 7. moneths is full of life.

A History of a Child born.

past. So of late there arose a great conflict amongst us, and it was cruell and bloody, and a most deadly and desperate fight, by reason of a Maid, whose Chastity was violated, that had no ill Name, or doubtful Report, but she had a weak head, and a feeble judgment; and these of all others are soonest overcome, and do not so valiantly and courageously resist and stand against either threats, or flattering inticements, otherwise than some fierce clamorous Maids use to do, who will bite and scratch, and compell one that shall assault their Chastity, to forsake them. But in this Tragedy the conflict grew again more violent and bitter, because the Father, who was reported to have gotten her with Child, or to have ravished her, denyed the fact,

fact, which his enemies charged upon him so bitterly, that he might be tortur'd, and racked till he should confess it; but he confidently avouched, that he was ready to forswear it upon the Bible, (he himself being wont to be President, in Judgment, and to handle sacred matters,) that he never so much as entred her, or broke the membrane of her Virginity, nor penetrated into her body. Wherefore he would by no means be taken for the Father, or that it should be accounted his: amongst other arguments he alledged for his innocency, this was one, That the Child was born in the seventh month, and hardly so late; for the month was rather then new begun, than ended, and all the parts of it were perfect, except the nails, which

A denial of a Rape charged upon one.

When a Child wants nails.

which we obſerve ſometimes to be wanting in a Child born in nine months, eſpecially where great bellied Women uſe ſalt-fiſh too lavishly, or lick ſalt, as that Sex is moſt prone to deſire ſalt and ſharp things. Wherefore he ſtrove to prove it was not a Child of ſeven months, but nine months, and that by making that account of the months, and by obſerving the reaſon of time, they muſt ſeek for another Father, who had formerly lain with her, and got her with Child. But when the Judges gave Judgment, that the Infant ſhould be view'd, and ſearched by the Phyſitians; a Midwife being called, and ſome honeſt Women, one was a noble Woman, who was the Mother of Nineteen Children, and who ſeveral times had been delivered

at

at seven months, and the seven months not fully ended. They all pronounced, not examinirg the cause of the fact, nor respecting the Father, whether they should reckon this man, or some other to be the Father, that this was a Child born in seven months, that was carried in the Mothers belly Twenty seven Weeks, and if the Mother could have gone nine months, the Child's parts and limbs would have been more firm and strong, and the structure of the Body would be more compact and fast, and not so loose; For the breast bone, that lyeth as a buckler or fence over the heart; the *Dutch* call it *Borstplate*, and the sword-like gristle that lies over the stomach, were higher than naturally they should be, and did not lie down plain, but

crooked

crooked and ſharp-pointed, like the breaſt of young Chickens, that are hatched at the beginning of Spring, or eſpecially in the month of *March*. Alſo this Infant that was a Female, wanted her nails upon her Fingers, and the utmoſt joynts of her Fingers, upon which, from the muſculous or cartilaginous matter of the skins, nails that are very ſmooth do come forth and grow hard; there appeared hardly any marks or prints of nails, and they were not ſo hard as horn, but ſoft as thin skin. But on the joynts of her Feet, there were not reſemblance of nails, becauſe thoſe parts are not ſo hot as the hands, and are farther from the heart, the fountain of heat: for the joynts of the hands that are faſtned to the breaſt by the Arms, by the bene-

Whence come the Nails.

fit

fit of the heat that is diffused from the heart, have more apparent signs on the fingers than any other parts. Wherefore the Physitians observing many natural causes, and depending on solid Reasons, with favour or disfavour to neither side, but as the matter would bear it, if he would be so content, that was in question to set his integrity and honesty upon it, pronounced before the Judges, to whom that Tryal was committed by them, that amongst the *Dutch* are the King of *Spains* Vicegerents at *Brussels*, that this Infant was to be taken for a Child, not of nine, but of seven months Birth, the time the woman went with Child, being twenty seven weeks, and such a Child must be accounted born in seven months, though the time was not

The judgment of Physitians concerning Child-birth, with no favour or disfavour unto any.

not quite finished, and one or two Weeks there wanting, and some dayes, to make the time compleat. But in this business the Moons circuit must be observed, that is perfect in four weeks, that is in less than twenty eight dayes; in which space of her revolution, the Bloud being agitated by the force of the Moon, the courses of women flow from them, which being spent, and the Marrix cleansed from the Menstruall Blood, as it useth to be oft-times on the fifth or seventh day; if after that time a man lye with a Woman, the Conception proves to be most naturall; so that the Infant born after seven or nine months, is most healthful, and free from Diseases, to which Children use to be obnoxious. For Children use to be troubled with many Diseases,

The Moon makes the Months for women with Child.

Naturall Conception is after the Courses.

Diſeaſes, by reaſon of the menſtrual Bloud, that ſtays in the *Matrix*, at the time of *Conception*, as are the Meaſils, that is, lively Eruptions, commonly called Meaſils, and Small-Pox, in *Low-Dutch*, *Maeſelen ende Pocken*, and other Red or Wan Puſhes, that are contracted by the Menſtrual foulneſs, and, in the Spring or Summer, thruſt themſelves forth into the outward parts of the Body. To this we may add the Epilipſie, or Falling-Sickneſs, the *Dutch* call it *Vallende Sieſte*. which Diſeaſe, becauſe it hath many Differences, the Superſtitious *Gentiles* of old were wont to refer it to certain Gods, before the Light of the Goſpel was revealed to Men, whereas it proceeds from Natural Cauſes, and chiefly from clammy and tena-

cious Flegme. Moreover, in the Mouths of young Children, there breed almost so soon as they are born, some *blister* about their *Throats* and *Palates*, the *Arabians* call them *Alcolam*, the *Greeks Aphthan*, the *Dutch Dan Sprow*, and under their *Tongues*, *Agkuloglossan*, most commonly call'd the *Frog*, in *Low-Dutch Spanare*, which either by Incision, or with ones Nail, or Rubbing with Salt, as I use to do, when they fear the Iron Instrument or Oxymel of Squils, is taken away: To say nothing of *Hydrocephalon*, that is a Head swoln with a Spongy Watry Humour, and of many other *collections* of *Humours*, that come from *vitious Milk*, and *Menstruall Bloud*, which also use to accompany men in years, and when they seem to be gone, they

What the Frog is.

they will come oft-times again. Therefore both in tilling and sowing of Ground, as also in Copulation with Women, and manuring that Ground, and procreation of Children, even by *Moses* Law; the Moons motion was to be observed, by force whereof, at set times Womens courses run, or are stopt. The Moons circuit is performed through the *Zodiack* in twenty seven days, and in one third part of a day, which dayes comprehending less then four Weeks, make a *Lunar* month, especially if you take away that time, that this Planet lyeth hid, and is not seen, for she is three days more or less in Conjunction, that is, as they say, commonly the time she is invisible, in which time she doth not exercise her force upon the Earth, and is not fit to

A Simile from tilling of ground.

In how many days the Moon perfects her course.

See Galen of decretory dayes.

to alter them. But when she begins to shew her self, and is new; and when she is full, that is, she is in opposition to the Sun, and shews round, she hath wonderful force in Concep ion, and many other things: for she both augments Corn and Fruits, and Shell-fish, and flesh that hangs to the roofs of Houses, is cor upted by the beams of it shining upon it; and such as sleep, or continue long in the Moon-light, she makes pale, and trembling, and he vy headed, brings the Epilepsy to children, as also stupidness, and the Palsey, and many more things she doth; not that she exceeds the other Planets, but she doth it by being so near to us. For she being so placed in the lowest Orb,& next to the Earth, she doth so guide the beginnings,

The Moon is a Planet next the Earth.

and

& increase of things, that by the effect of her, even after conception of the Seed, the child in the Mothers Womb by the Mothers blood that nourisheth it, is augmented and made to grow. Also all the time a Woman goes with Child, whether you please to measure it by days, or months, or weeks, as great-bellyed Women commonly use to reckon, must be referred and counted by the age of the Moon. But she shews her forces more effectually upon the Body, either when first she meets with the Sun, and begins to be enlightned by him, or when she is round and full; but when she is but a half Moon, she hath less forces, and least of all when she is crooked, and by degrees fades, and is obscured.

The time of carrying the Infant, is to be referred to the course of the Moon.

For at that time there is no concourse of Waters in the

Ocean, no abundance of humours in the Bodies of men, no collection of marrow in the Bones, so that then it is fit for tender Bodies to leave off Copulation, and to make a League with it. But I oft times use to foreteil to Women great with Child, when their travel shall be ease, and so to raise their minds to hope very well, if they chance to travel when the Moon is either new or full, especially when the force of the Moon is about the Secrets, or Groins, or Thighs; for I said else-where, that this Planet runs through all the parts, and stays upon them severally two dayes, and sometimes three. And when she stayes about those parts, the Womb is wet and slippery, and opens with more ease, and is dilated, and makes the passage

when the Birth will be easie.

ready

ready for the Child to come well out by. But if the Birth happen when the Moon is old, and diminiſhed, it commonly uſeth to be more laborious, and to be thruſt forth with great ſtruggling and Endeavours. Becauſe I have often obſerved theſe things, & they ſeem not ſtrange from Reaſon, I thought fit to ſet them down, to make good this Argument. Moreover ſince we have in ſome part mention'd the Moons Forces; it is fit to remember this again, that I ſpake of a little before, that in raiſing and changing of the temper of the Ayr, ſhe hath no forces, unleſs the Sun inlighten her, and that vaſt Planet ſhall ſhine upon her, and illuſtrate her with his Face toward her: therefore it is, that ſhe hath ſo little force, when ſhe firſt comes

to meet the Sun, but after the Third or Fourth Day that she shines she manifestly foreshews either a Tempest, or fair Weather, so that the Fourth Day constitutes the temper or distemper of the whole Month.

Prognosticks from the Moon.

Which Effects of the Sun and Moon, *Virgil* elegantly expressed in these *Verses*, observing the variety of the Colours, that she is overspread with from the Exhalations of the Ayr and Earth.

When first the Moon doth recollect her Light,
If that her Horns shew black and dark as Night,
Plough-men and Sea-men must great Rains expect;
But if a Virgin red she doth reflect,

Strong

Strong Winds are near; a red Moon
doth blow:
But the fourth day, which makes
the certain show,
If she look bright, and her sharp
horns appear,
That day and all that follow will
be clear,
Calm and serene, and till that
month do end,
No rain shall fall, nor shall the
Winds contend.

He comprehends the power of the Sun in as many Verses, which not only changes all mortall Bodies, but also the Souls of Men.

CHAP. XX.

A profitable and pleasant narration of the Procreation of Man, wherein is illustrated, the other part of the Argument.

SInce many do erre, and are blind in the knowledg of natural things that appertain to the structure of mans body, and many trifling narrations are used to be delivered concerning the fashioning of the Infant and the scituation of it, of the time of a Womans going with child, and of the course of the Moon; and whether the seventh Moneth may be thought seasonable for the birth of a Child, and whether a Child then born, be long lived;

lived; I think I shall do well, if I shall attempt by the way, to explain in the framing of Man, for there is an excellent *structure* of the Divine Workmanship, and there is an elegant and curious frame of all the parts that are seen outwardly, or are inwardly concealed, and serve for Man's use.

The Original of Man's Body.

Man consists of the Seed of both Sexes, and for the first seven Days, the Mothers Bloud running to it, he grows in shape like to an Egge. But there is a forming Faculty and Vertue in the Seed, from a Divine and Heavenly Gift, for it is abundantly endowed with a vital & Etherial Spirit, and is full of it, and this gives the Shape and Form to the Child; so that all the Parts, and the whole Bulk of the Body, that is made up in the space

space of so many Moneths, and is, by degrees, framed into a descent and comely Figure of a Man, do consist in that, and are adumbrated thereby, which *David* the greatest King admired and observed, being the only Contemplator of divine works. Physitians that have narrowly contemplated Man's Nature, constitute four different times, wherein the framing of Man is perfected.

Four times of forming the Infant.

The first, when presently after Copulation and mutual Embracements, it hath the Nature of Seed, at which time it is cal'd *Conception* or *Geniture*; because the two Seeds fermented together, do grow up like Cream, or the concretion of Milk; which *Job* describes thus: *Hast thou not poured me forth as Milk, and curdled me as Cheese?* By these

these is the *Conception* and *Conglobation* of the Seeds of Male and Female, perfected in the first week, if there be no effluction, as it useth to fall out, when the *Matrix* is slippery, or stands too wide open.

The second time of forming is constituted, when Nature and the Force of the Womb, by the use of her own imbred Forces and vertue, makes a manifest Change in the Seed; so that all the substance seems rather to be fleshy and sanguine, than seminall, and this happens about the 12 or 14 day after the Frame began; and though this concretion and fleshy Mass abounds with hot fiery Bloud, yet it is rude, and without any form, & there are no *lineaments* or *figure* of the parts distinguished; for the Limbs have yet obtained no

no certain Form; whence it is that we can see no Fashion or Portraiture of a Man, but onely a Rudiment and beginning of Man's *workmanship*, that learns as it were to fashion the Child. An Example may be fetched from *Potters* (for *Art* imitates *Nature*) who from moist tenacious tractable Clay, make Images and Pots, first without any certain Form, undigested, but afterwards very Artificial Figures. We may observ the same in *Painters*, who first with a more rude Pensil, or with a Cole or Chalk, draw a *Picture* in the Ground-work of it, the *Dutch* call that *Bewerpen*, then they polish it, and finish it; so that those Things that before appeared rough, hid, undressed, dark, obscure, shadowed, do afterwards shew neat, pleasant, and clear.

A Simile from Painters.

We

We may conceive the like in *Image-makers*, and *Silver-smiths*, who hew their Brass or Wood to polish it, and when they have made it hollow with a Tool, they polish it with another Instrument, and so they make their work exact and perfect. Like unto this in reason is sowing of Seed, and casting it about upon the ground; for that being warmed, and softned in the bosom of the Earth, growes up continually by the moyst vapours, and becomes a Plant, bears fruit, and seed, just as that it came from. As therefore the fertile and fruitful Earth, fosters the Seed by embracing it, and brings forth a Plant of the same kind, as that was the Seed came from; so the Womb of a Woman, unless it be wholly barren, frames a child of the Seed that is hid

A Simile from Image-makers.

A Simile from sowing of Seed.

A Simile from the fruitfulness of the Earth.

hid in it, and at a set time, that is for the most part, when nine Moneths are past, produceth Mankind, either Male or Female, of the same shape and form with the Progenitors. But to proceed in relating the other parts of what I have undertaken.

The third time to make up this Fabrick is set, when those 3. principal parts shew themselves evidently and perspicuously, namely the Heart, from whence spring the Arteries; the Brain, from whence, as some threds from a distaff, the nerves proceed; and the Liver, from whence the Veins are propagated. To frame these, the faculty of the Womb is busied from the time of conception, unto the 18*th* day of the first Month.

But

But lastly, which time teacheth to the 28*th* or 30*th* day, the outward parts are seen exquisitely elaborated and distinguished by their Joynts; and then the Child begins to grow and to pant; from which progress of Days, because all the Limbs are parted, and the whole Artifice is perfect, it is no longer seen as an imperfect Child or Embryo, that is, a Concretion that springs forth, but is held to be a perfect and absolute Child. Males, for the most part, are perfect by the 30*th* day, but Females on the 42, or 45 day. It is by reason of heat, that Males are sooner perfected than Females; for Heat extends the Humour like to soft Wax, diffuseth and dilates it, and by its force frames and fashions it.

So

When the Child stirs.

So heat and vigour of the Body, and the Alacrity of Nature in Men, makes them to move in Three Moneths, but Women in Four Moneths. At which time also his Hair and Nails come forth, and the Child begins to stir, and kick in the Womb, so that great Bellied Women can plainly perceive the motion of them, and are troubled with nauseating and loathing of their Meat, and further they desire to feed on some absur'd Meats, and such as are strange to Nature, as Rubbish, Coles, Pots, Shels; some have longed for Raw fish, and Mens Limbs. I knew some that longed for live Eels, and Congers, and rent them with their Teeth in pieces, and swallowed them down. Yet there are many Noble Women, that are not subject to this Enormous

mous appetite and desire; for that they have not much excrementitious or faulty humours heaped up in their bodies, but it is otherwise with the common people; for those Women are ravenous, and have heaped up much filthy and feculent humours, and blood, in their containing Vessels within, from whence about the third Moneth after conception, proceed nauceating, loathing, sowre belchings, and the preternatural desire and covering of many things, is stirred up in them.

I saw at *Bridges*, a City in *Flanders*, an abortion of Twins, that hapned in three Moneths, they were both Boys, and from this longing desire, the Woman miscarryed, because she could not have what she eagerly longed for.

An example of 2. Twins that suffered Abortion.

The

The Child was a finger long, or ſomething more, and of the ſame thickneſs, all the Limbs of it were perfect, and no want in any part; ſo that you might plainly ſee the eyes with a black pupil, the noſtrils, ears, fingers, navel, privy member, thighs, ſhanks, calfs, Ankles, feet, and Toes. When both theſe Children panted, and appeared to be alive, they were brought to the Font to be baptized; when that was ended, they appeared no longer to be alive. Moreover, I ſhall ſhew by the way, how the child lyeth ſcituate in the *womb*. It is carryed in the Mothers Womb, faſtned with a long ſtring to her Navel, as the Apple is faſt to the Tree by its Stalk, by which, by the help of the umbilical Vein, it is nouriſhed, and drinks at a Fountain of pure bloud;

The ſcituation of the Child in the Womb.

bloud; not by the mouth and lips, which are of no use yet for to eat by, as the Arse and Bladder serve not yet to cast forth the Excrements by. For the umbilical Vein springing from the Matrix, enters the Liver in two parts, and is terminated in *vena porta*, from which the most pure bloud, by the seminary Vessels, is derived to the Matrix. Hence it is, that the bloud and spirits, like Auxiliaries, and a supply of more forces, are always carryed downwards; that none of these may be wanting. Wherefore by these Channels and Rivers of Veins & Arteries, that proceeding from the Mothers Body, are carryed to the Womb, and then are presently fastned in the Navel, is the Child fed: and by the faculty of the Seed that is fostered by the heat of the *womb*, and

and is moiſtned with bloud, is it perfected in ſuch a time in all its parts. But the *Infant* is equally ballanced in the middle of the Womb, as it were in the Center of it, lying all of an heap, and being ſomething long is turned round; ſo that the head a little inclines, and he layes his chin on his breaſt, his heels and ankles upon his buttocks, his hands on his cheeks and eyes, but his Legs and Thighs are carryed upwards with his hams bending, and they touch the bottom of his belly; the former and that part of the body that is over againſt us, as the Forehead, Noſe, Face, is turned toward the Mothers back, and the Head inclining downwards, it hath its eyes and face toward the Coccyx, that is, the Rumpbono, that is faſt to *os ſacrum*; the

the *Dutch* call it *De Stier*: this, in the *Birth*, parts together with the *Os Pubis*, and is loosned; Whence it is, that commonly Males come with their Faces downwards, or with their Head turned somewhat obliquely, that their faces may be seen; but Females are commonly scituate the contrary way; so that they come forth with their Faces upwards, and look up toward *Heaven*, and cry. But these things do not always proceed according to *Natures Order*, for many *Births* are contrary to *Nature*; and many Children there are, not born with their heads foremost, and their Bodies longways, and with their hands lying on their Lips, but some come to the Door with their Feet, crooked and wide; some with their Necks bowed, and their Heads

Heads lying obliquely, with their Hands ſtretched out, as they have that ſwim, and with their Shoulders downwards, with great danger to themſelvs, and their Mothers, and no leſs trouble to the Midwives. But when all things proceed orderly, and naturally, the Child, when the time is accompliſh'd in the Womb, endeavours to come forth, and inclining himſelf, rowls downwards. For he can no longer lye hid in theſe hiding places, than he can find Nutriment by the Navel, and the heat of the Heart can ſubſiſt without External Reſpiration. Wherefore being grown great, he is deſirous of Nutriment, and of Light, and he ſo deſires to take Ayr, that he breaks the Membranes and Coverings, wherewith he was covered, and fenced

Whence comes pain in Child-Birth.

ced against any attrition, and with bitter pangs of his Mother he comes forth to the light, and that not onely from the narrow and straight passages of the Womb, but because this misery, and pain in travel, was brought in by God, by reason of the Fall of *Adam* and *Eve*, and this punishment was laid upon her, the man also being cast into a condition of misery, not inferiour to it. For the most part, in the ninth month, the Matrix parts, and the *os pubis* being loosned, the Woman striving what she can, and desiring to thrust forth what is a burden to her, and the Child breaking forth by an imbred strength, and by the conduct of Nature: which help the Woman lacks, when the Child is born dead. *Gen.* 3.

For a Child that is quick and lively, labours no less in this Work than the Woman, and strives to come forth to draw in the outward Ayr. Yet there are many that when 9 Moneths are compleatly ended, are not delivered till the tenth: such births *Hippocrates* calls Births of the Tenth Moneth, namely, the tenth *Lunar* Moneth being begun, that is perfected in 28 days to a Moneth, and not fully ended. So the Wiseman saith he was ten Moneths formed in the Womb, and coagulated of the Seed of the Man and Woman, from pleasure that comes by copulation. By like reason, they that have now passed the sixth Moneth (in which no Child born can live, because the parts want strength) and are entred upon the seventh, and are gone

Tenth month Birth.

Wisd. 7.

two or three weeks in it, are said to be born in the seventh Moneth.

The same Reason serves to reckon weeks and moneths by, which are terminated in a certain number of dayes; for the former week or moneth being past, and the following begun; from this is the reason of the time deducted, and the course that the Woman went with Child is ascribed to that, and from that month the great bellyed Woman is in, or the Child is born, is the Account made, as it useth to fall out in 7. or 9. turns of the Moon. The like reason serves in reckoning of years, either from Christ's Incarnation or Passion; so that the Inscription is dated from the following year; as for the beginning of the first month, the

Why a Child is vital, born at 7. moneths.

precedent moneth being neglected and defaced. It is not besides reason that a Child should be vital at 7 moneths, but there is a certain cause for it: For the Child, by an imbred force and order of Nature, doth then turn it self about, and changeth its place for larger room: And as a Captain in War, marcheth to some other place, when the place he is in, is too narrow or difficult, or he want necessaries for food, yet so, that in pitching his Tents and quarters, the Souldiery always keeps Watch, and is ever ready for all events of Warre, and sudden force, that might fall on, and is prepared against the Assaults of the Enemy: so, if in that moment of time, whereby in the 7th month that motion of Nature useth to be stirred, the time of Child-

A Simile from a Captain in War.

birth

birth chance to happen, and the Infant come forth with joynt forces of the Mother assisting him, without doubt it will be vital. But the like hapneth to this Infant, as it doth to those that watch in the Night, and turn themselves to the other side, and seek to lye on the softer part of the bed that is not so much pressed down: and if any thing unlooked for befall them, or any sudden occasion hinder them that they cannot turn themselves again in their beds, they presently leave their beds, and shaking off sleep, though the night be not quite spent, they hasten to do what they are urged unto: But if any accident unlookt for befalls them that are fast asleep, they quake and tremble, and if they go about any thing, it is confusedly,

A Simile from such as cannot sleep in the Night.

and without all order, that the buſineſs can have no good or ſucceſsfull end: as it uſeth to fall out in the eighth Moneth: wherein the Infant being come to reſt, begins to be refreſhed again; and to enjoy its Lodging in the Womb, and nutriment from the Mother.

Some are born in the ſeventh Moneth, whoſe bodies are looſe and not firm, and that have but weak naturall heat; but being helped by the care and induſtry of Nurſes, they will laſt long, and live many years. For it happens to them, as it doth to Apples, and other Fruits of Trees, that fall or are pulled off too ſoon, which Fruiterers and Haglers hide in ſtraw, and bury in Chaff, that they may grow ripe in time, and fit to be eaten.

A ſimile from ripening of Fruits.

For

For such Infants, by the labour and care of their Mothers, or Nurses, gain strength, and by fostering grow strong: and by this help they prolong their dayes for many years, which can be obtained by no means, in a Child born the 8th Month, for such a one seldome lives; because that motion of Nature is quiet, and asleep; which agitation is wont to proceed from a certain cause, both from the Mother and the Child. Wherefore being tyred by that struggling in the 7th Month, it begins to regain strength, and to be fostered untill the set time, it ought to remain in the Mothers Womb. Hence if any distemper or perturbation arise, and the Child be driven forth of its place and habitation; it is deadly, by reason of an externall

A Child in the 8. month seldome lives.

cause, and that is against Natures order, which is also exasperated by *Saturn*, a cruell and hurtfull Planet to Children, that by the coldness of it dejects their strength, wherefore it is safe to stay in the Womb till the 9th Moneth, that they may recollect their forces and just firmness. For when the ninth Moneth begins to come, the Child sinks down for want of nutriment, and falls low to the neck of the Matrix, seeking to come forth to the light, and is desirous to be released. Sometimes in the very heat of birth, and hastening it, it slips through the slippery parts, the Womb giving way, without the help of any Midwife, suddenly, as a ripe Apple falls with the least touch of it, which is most common to them, whose Matrix is wide,

Saturn an Enemy to Children.

wide, and the Infant hath all helps together, being sufficiently enabled to come forth. For such as have narrow-mouth'd Wombs, bring forth with difficulty and painfull labour, and with all the force they have. From this pressure and hard travel, our Saviour draws a most fit comparison, and comforts and encourageth mightily his followers, that they should not faint nor be discouraged, by reason of calamities and persecutions which they suffer for the Gospel, since by the example of a Woman in Labour, all their sorrow shall be turned to sudden joy, and solid consolation. Wherefore he shews that danger is at hand, anxiety, sadness, and trembling: but all these things by joy unexpected arising, and by the sweet consola-

A Morall from hard labour, Joh. 16.

tion of the Blessed Comforter should be suddenly discussed. But GOD doth every where threaten the wicked, and by an example taken from Child-bearing, that a sudden and unlooked for destruction shall fall upon them. For so in *Isaiah* he frights them, *Howl, because the day of the Lord is at hand, as desolation, the hearts of men shall melt, and their hands faint; terrors and torments, and griefs, shall possess their minds, and they shall be troubled, and cry out as Women with Child.* So *Jeremias* describing the *Israelites* in the height of their sorrows and extream calamities; *I hear,* saith he, *the noise as of a Woman in travel, the streights and pangs of one that bears her first Child,* which is wont to be the most bitter, because they are unaccustomed to

Chap. 13.

it,

it, and they never felt the like, nor were they ever in Travell before.

So God is formidable to Kings, and terrible when they lift up their heads against him, as it is said in the same Prophet concerning *Joachin* King of *Judah*, whom he cast into those streights, that he endured pain and sorrow, as a Woman in Travail. Also, he cast such fear on the hearts of the Souldiers of *Moab*, (though this kind of men be fierce and fearless) as falls on the mind of a Woman in labour, that melts and dissolves, unless she be solaced by those that stand by her, and the Matrons near her comfort her. *Chap.* 22. *Hier.* 48.

There is a very elegant and consolatory speech in *Isaiah*, that is set forth by an excellent comparison. For the Prophet *Chap.* 26.

com-

compares those, who being afflicted and chastised, repent, and flye unto God by Repentance, to a Woman in Travel, and is in danger of her life in her pangs, crying for help to those that stand by her, and turning her eyes every way, with groans and sighs, and lamentations, intreats for comfort. For so he proceeds in the order of his Speech, that I may touch upon some things by the way, *In the way of thy Judgments, O Lord, have we waited for thee: the desire of our Soul is to thy Name, and to the remembrance of thee; with my Soul have I desired thee in the night, yea with my Spirit within me, I will seek thee early.* Hereby he testifies, that he leans upon God when any Calamity comes, and when the Rod is nigh, his hope

Isaiah *explained in that place.*

hope depends fast upon him, and his eyes are intent toward him.

Lastly, That the memory of God is printed upon his Soul, and that he waited on his Commandments with all his Will and Mind, and all times did meditate on his saving Truth, not only at Noon-day, but also at Midnight, full of Tempests and Storms, and early in the Morning; and he presently after sets down, what it is that makes forge-full men so hot in their minds, and extorts from them such firm confidence: O Lord, (saith he) the majesty and greatness of thy Name, came into my Mind in trouble and affliction, when there was no hopes left, and I remembred thee. Troubles and Adversities do lead us to Repentance, by the secret

Affliction makes men godly.

secret influence of thy Spirit: As she that is with Child, when her time comes to be delivered, she cryes out, and calls for help: so we have been, in thy sight, O Lord. So Saint *Paul* exhorts sluggish and lazy people to be industrious and watchfull, and by the Example of a Woman in Travel, to be ready and prepared for the coming of God: For he comes as a Thief that oppresseth men in the night, and as the sudden pangs that fall upon a Woman.

2 *Thes.* 4.

1 *Pet.* 3. *Apoc.* 3. 16.

Studious Reader, I thought good to add thus much, because it is not altogether from my purpose: from whence every man may take some documents of life, and may consider, what

clear

clear and apt comparisons the Holy Prophets used in their Sermons, taken from the most known things in Nature; which they observed the rather, because they penetrare more effectually into the hearts of their Auditors, whereby they taking up a purpose of a better life, may with a ready mind return to serve God, and to bring forth fruits worthy of amendment of life.

CHAP.

CHAP. XXI.

At what age Maids desire to be married, and are fit to conceive. Again, when Women in years grow barren, and their Courses ceasing, they cease to be longer fruitfull. In which Narration, the condition of Man is examined also.

THat Parents may well take care for their Daughters Chastity, they ought exactly to observe, when it is fit and seasonable for Maids, that they have care of, or for their Daughters, to marry, and so to dispose and to provide Husbands for them. For that Sex is frail, and subject to ruine, Suitors woing them on every side to undoe them.

them. But the propenſion and inclination of Maids to Marriage, may be diſcovered by many Arguments: For when their Body grows hairy about the Secrets, and their Termes flow at the time appointed, as it uſeth to be in the fourteenth or fifteenth year of their Age, their Seed increaſeth, in ſome ſooner, in ſome later, according to their Habits and Conſtitutions, and the Bloud, which is no longer taken to augment their Bodies, abounding, makes their minds faſten upon venerous Imaginations; wherefore at that Age they kemb and adorn themſelves, and they do not onely continually almoſt behold their Eyes and Cheeks in a Looking Glaſs, but they deſire to be viewed by young men, and to be made much of by

Maids are ſtudious of adorning themſelves.

Maids muſt be married betimes,

by Suitors, and ſpoken kindly to, caſting their eyes obliquely for that purpoſe, and looking ſweetly on their Lovers. Whence ariſeth a tickling delight, and itching in their inward parts, and they begin to burn in love, and are eaſily allured to copulation: And hence it is, that oft-times ſetting all ſhame aſide, and diſobeying their Parents, who are frequently ſlow to give them portions, or are unwilling to part with them, they willingly offer themſelves to their Suitors, and much infringe their own chaſtity, to the ſhame and diſgrace of all their Family and Kindred. Whence our Country-men have this Proverb, *Rijpe Dochters zorgheltycke ende brooſche waere.* Though for what belongs to Chaſtity in the Low-Countrys, the

Maids are frail.

A Proverb of Maids.

the condition of Maids is more commendable, than the condition of Widows. For such a Taunting speech is used against Widows. Maids are stedfast and calm in their loves, but Widows are troublesome, slippery, inconstant, unquiet, and never of one settled Mind. *De Meechden hebben een zinen: de weduwen hebben een duvel in.* I suppose because they have tasted the delight of love, which sticking in their Minds, makes them more greedy after them than Maids are, who never tasted those delights, and are altogether ignorant of the Marriage-Bed. But Maids in the 14th year of their age, or somewhat later, shew some signs of maturity, their courses then running, so that they are fit to conceive; which force continues with them

A Proverb against Widows.

When a Woman becomes first fruitfull.

them till 44 years of their age; and some that are lusty and lively, will be fruitful till 55, as I have observed amongst our Country-women: I know, that the flowing of the terms is extended farther in some Women of good tempers, but that is rare, nor doth alwayes that excrementitious humour flow from a natural cause.

When a Womans Courses stop.

Wherefore their opinion must be examined, who say, That as there is no certain time of Womens terms to end, so neither of their conception, nor can any set bounds be prefixed for these things: For though some have their courses at 60 years old, yet that proceeds not from a natural cause, but from some affect that is contrary to Nature, which also hinders all conception. For anger, indignation,

tion, wrath, and sudden fear, may cause the vessels and passages to open and cleave asunder; so by a violent concourse of humours, such a thing may run out, many by falls and accidents having the fibres of the veins pulled asunder. But since Women for the most part about the year 45, or at the most 50, have their terms stopt, and no hopes are to be had of Children by lying with them, they do contrary to the Law of Nature that marry young men, or men that for greedinesse of money woe and marry such old women. For the labour is lost on both sides; just as if a man should cast good seed into dry hungry lean ground. It is more tolerable for a full bodied lively old man, that he should marry a very young Maid in her green and

Old Wives should not marry young men.

and render years: For from that Society they may hope for some benefit for posterity; because a man is never thought to be so cold, and barren, and exhausted, but that he may get a Child.

But what is the Nature of Man, and how long the force lasts in him to get children, must be shewed, by the way. For young men, as *Hippocrates* saith, are full of imbred heat, about the age of 16. or somewhat more, they have much vitall strength, and their Secrets begin to be hairy, and their Chins begin to shoot forth, with fine decent down; which force and heat of procreating Children increaseth daily more and more untill 45 years, or till 50, and ends at 65. For then, for the most part, the Manhood be-

How long a man is fruitfull.

gins

gins to flag, and the seed becomes unfruitfull, the naturall spirits being extinguished, and the humours drying up, out of which, by the benefit of heat, the seed is wont to be made. There are indeed some strong lusty old men, who have spent their younger dayes continently and moderately, who are fruitfull untill 70 years, and subsist very manly in performing Nuptial Duties: Examples whereof there are sufficient in *Brabant*, and amongst the *Goths* and *Swedes*: So I heard a trusty Pilate relate, That when he Traffiqued at *Stockholm*, when *Gustavus* the Father of the most Invincible *Ericus*, who now Reigns, ruled the Land, he was called by the King to be at the Marriage of a man that was an hundred years old, who married

A History done.

ried a Bride of 30 years old, and he profeſſed ſincerely, That the Old Man had many Children by her. For he was a man, as there are many in that Country, who was very green and freſh in his old age, that one would hardly think him to be 50 years old.

The Brabanders live very old.

Alſo amongſt the *Tungri* and *Campania* in *Brabant*, where the Ayr is wonderful calm, and the Nation is very temperate and frugall, it is no new thing, but almoſt common, that men of 80 years marry young Maids, and have Children by them; Wherefore age doth nothing hinder a man for getting of Children, unleſs he be wholly exhauſted by incontinence in his youngeſt dayes, and his genitall parts be withered and barren: Wherefore the *Dutch* have

have a scoffing Proverb against such as are worn out, and quite broken by venery, *Vroech hengst Vroech ghuyle*; the comparison being taken from horses, who if they back Mares often, or too soon, they will quickly grow old, and will never be fit for any Warlick service. But what difference there is between Men and Women, or what cause or reason there is in it, that a woman is sooner barren than a man, and ceaseth to eject her seed, if any perhaps should require to know, I say, It is the naturall heat, wherein a man excells. For since a Woman is more moyst than a Man, as her courses declare, and the softness of her body, a man doth exceed her in native heat.

A Proverb against such as are spent.

A Simile from horses exhausted.

A Man is hotter than a Woman.

Now heat is the chief thing that concocts the humours, and

A man is longer fruitfull than a Woman.

changes them into the substance of seed; which aliment the Woman wanting, she growes fat indeed with age, but she growes barren sooner than a man doth, whose fat melts by his heat, and his humours are dissolved, but by the benefit thereof they are elaborated into seed: Also I ascribe it to this, that a Woman is not so strong as a man, nor so wise and prudent, nor hath so much reason, nor is so ingenious in contriving her affairs, as a man is.

CHAP.

CHAP. XXII.

Why the French-Pox *is more gentle now than it was formerly, and rageth not so much; and into what Disease it degenerates.*

THere are three Diseases of kin one to the other, yet are not so mortall, as foul and contagious, and these change one into another, *viz.* the *French-Pox*, the Leprosie, in Hoggs call'd the Meazels, and the Scurvy; The black Jaundice is a kind of them: These Diseases in former years did cruelly torment men; now they are grown gentle, and not so troublesome: This happens, partly, because the force of the mischief

French Pox, Leprosie, Scurvy.

Diseases grow gentle by custome.

is subdued by the Physicians, and the cruelty of the humours is asswaged; and partly, because Nature by custom is hardned against these pains. So I have observed some in their flourishing vigorous Youth to have been cruelly tortured; but when they grew old, they were not so much afflicted with it. For either the heating and boyling grows colder, and the Humours flow not so much together: or Nature, in time accustomed to the Disease, and being made familiar and domestick to her, she no longer contends with it; or else she is nourished with those vitious humours, and is not offended: For as Sowes that wallow in the Mud, and Coblers, and such as cleanse Jakes, and publick Vaults, smell no ill smell; so diseased

A Simile from Hogs in the mud.

diſeaſed People are fed with filth. And becauſe they are hardned againſt the vices and diſeaſes of their Bodies, that I may not ſay it of their Minds, they no longer perceive the detriment that Nature offers: For the Diſeaſe being inveterate, and faſtned in the very bottom of the marrow, hath taken from them all ſenſe thereof. But at firſt, when any ſtrange quality ſeizeth on the Body, whereby it corrupts, and is changed; what parts ſoever receive ſharp biting humours, they feel pain, But when the Diſeaſe growes old, and is grown up with Nature, they feel not much pain. becauſe they agree together; and the humours wax faint by commerce with the Body, and keeping company with it; and by the mixture of other humours,

they are weakned, as strong Wine is with Water. Yet the footsteps of the old Disease, and reliques of it alwayes remain; which if they fall down upon the Lungs, they make the sick hoarse, and short-winded; if it fall on the Joynts, it makes them subject to the Gout in the feet, hands, hucklebone, and it returns at certain times. So all that have pocky sores are gouty: But all that have the Gout in their feet or lips, have not the symptoms of the Pox. And if the flux of humours is sent to outward skin, their skin is made rugged and crusty, their face is deformed with Tetters, Scabs, foul Sores, and Scurf, and their hair falls.

All that have pocky sores, have the Gout, but not contrarily.

A Simile from Trees that are corrupted.

For it falls out with them as it doth with Trees and Twigs, on which pisse, or some salt water

water or filth is cast. For when the Root is hurt, the leaf falls off, and the branches wither: yet the Tree dyeth not at the Root, but it decayes, and is hardly restored.

CHAP. XXIII.

Of lawfull Society in Matrimony.

MAtrimony is an undivided and lawfull Conjunction of Male and Female, which was appointed by God, partly to bridle our Lusts, and to shun unlawful and wandring Copulation, and partly for procreation of Children. It is, as (besides Saint *Paul*) *Columella* relates from the œconomy of *Zenophon*, a Matrimonial Con-

Definition of Matrimony.

L. 12. c. 1.

junction appointed by Nature, that not only the most pleasant, but also the most profitable course of life may be entred upon, and that Mankind might not in length of time come to ruine. God would have the Male and Female joyned together lawfully, and he blessed them; so that by this indissoluble band, there might not be a help wanting to mortal Man, wherein, besides the desire of begetting the like, they might be united in a mutuall Conjunction of their Lives and Fortunes.

Gen. 2.

use of Marriage.

Wherefore since the harbour of Marriage is most safe, and a fast station for Mankind, who is by Nature prone exceedingly to propagate his like: he shall not provide amiss for his own tranquility, who shall marry, especially when he or she is come

come to mans years, and are past their Childish condition: Yet they do inconsiderately, and not what is proper for that age, who marry too soon, and unseasonably, not trying their strength, and examining the force of Nature. For there are some young People, not yet ripe, who either rashly, or by the instigation of bawds, or by the provocation of their Parents, who covet some great Dowry, take upon them this yoke; and I have known some of them, who before one year was past, were feeble and weak, and all their vital moysture was exhausted, so that I was forced with medicaments, to restore their strength that was wasted and sunk down. Wherefore let not Children, or such as are not yet of age, marry, to get Children,

Marriage must not rashly be entred on.

Marriage enfeebles many.

but let every one try his own ſtrength, and know what his back is able to bear. But whoſoever hath a purpoſe to marry, muſt chiefly obſerve this, That he chooſe one to be his Companion of life, that is of an honeſt Stock, not having ſo great a Dowry (though that is not to be rejected) as to have a Woman well deſcended, which is honeſt, chaſte, well-bred, and of good manners. For a Woman, as the Comedian ſaith, *If ſhe have good Conditions, hath Portion enough.* That of *Alcumena*, in *Plautus*, is a Witty ſaying, which all Maids and Matrons ſhould well keep in memory. *I do not think that to be my Dowry which is called my Dowry, but chaſtity, modeſty, and a ſettled deſire to fear the Gods, to love my Parents, to agree with my Kindred, to obey my*

An honeſt Family to be obſerved in Marriage.

Amph. act. 2.

my husband, to be bountifull, and to do good to such as are good and honest.

Wherefore Parents must labour carefully, that the frail Sex of Females, that is easily overcome, especially when a Maid growes to be marriageable, and to be ripe, be not disgraced, or suffer any damage in their chastity, but they must instruct their Daughters in Vertue, and honourable wayes, and provoke them to lead a sincere life, and to be of unblameable behaviour. *We must have care of Maids frailty.* *Eccl. 7.*

There are some wicked Parents, who give ill Examples to their Daughters Chastity: For they corrupt them by their lewd actions at home, and open a gap for them to impudence, drunkenness, and boldness, whereby they *We must give no cause to Maids to fall.*

they grow to a cuſtome by degrees, to lay aſide all modeſty, and expoſe their Chaſtity for reward, and are eaſily won, or will make no great reſiſtance, againſt any crafty man that lays ſnares for their Virginity, and they refuſe not to be handled, kiſſed, and tickled by them, and they admit their dalliance without reſiſtance.

Errours committed in Marriage.

Amongſt many other Errours that are committed, in entring upon Matrimony, three things chiefly ſeem to be blame-worthy, out of which ariſe many inconveniencies.

Firſt, That the greateſt part of men run headlong and inconſiderately, and without any mature deliberation on this courſe of life, and that at ſuch years as are not fit for this buſineſs.

Again,

Again, some marry too late, and when it is no fit season, and when their Age is decayed, and they are old, then they take this burden upon them.

Weak and old Men are not fit for Marriage.

Lastly, That people marry unequally, one that is well to one that is diseased; a young man that gapes for a great portion, to some old Woman, and this is not agreeing to naturall society; an old man to a young Maid, which cannot altogether be discommended, nor is it contrary to the order and state of Nature, since many old men are green and lusty, and can get Children; which old Women that are past childing, cannot have.

Now as in Childhood, to think of Marriage too soon, is rightly disallowed and blamed: so

All things must be done seasonably in-marrying.

so in old people to tarry too long before they Marry. For they that put on this yoke too soon and hastily, and have not their bodies strong and lusty, but want strength, do soon fail, and cannot hold out but for a short time. But such as procrastinate, and marry too late, letting the time slip away before they enter upon it, lead an unpleasant and cross life, or else sometimes they have polluted themselves with wandring and unlawfull Copulation: for hence it is, that there are every where so many Pocky, sickly, distorted, blear-ey'd, crooked, gowty men, with swoln legs; and if afterwards they chance to marry, when they grow weary of that life, they cast themselves into great troubles and misfortunes.

Strong are fit for Matrimony.

For

For when they are exhausted, and out of date, and are grown weak by their former Venery, and Intemperance, they grow a burden to themselves, and the hopes and desires of their new Bride fail.

CHAP.

CHAP. XXIV.

All Society which consists not within the Bounds of Wedlock, is faulty, and is not lawfull Matrimony.

Heb. 13. SEeing that Christ and his Apostles detest unchastness, and obscene and unlawful Lusts, and pronounce those to be excluded from the Kingdom of God, that pollute themselves with Adultery and Whoring; I see not what colour they can have to defend themselves, who, hating Matrimony, meditate how they may live freely and loosely without Marriage. For there

there are some that living without the Bounds of Matrimony, yet they bind themselves to one Mistriss for a time, and this is not seemly, nor can it be done with a quiet and contented Mind.

Unlawful Lust and Copulation.

They think, as they perswade themselves, that they seek for the convenience of life, and they will endure to be married to none, but onely to live with those, whom they can forsake and leave when they please: But these men, oft-times, are constrained to endure more grievous wrongs and indignities, from a petulant and imperious Mistriss, than he could do from a lawful and truly married Wife.

What befalls them, who delight themselves in loose venery.

And moreover, there is an addition of mischief, that long

custome.

cuſtome procures boldneſs, and confidence unto this Sex, that if any man begin to grow weary of them, and would fain be quit of them, it cannot be done but by a Tumult: For they will mingle Heaven and Earth together, when once they hear of a Divorce, or when upon any diſcontent ariſing, they fear they ſhall be ſhut out of doors: Thoſe Concubines which the Prieſts keep in their houſes, to live with them, are Examples ſufficient; for theſe men are forbid lawful Matrimony, and are commanded to lead ſingle lives, which is a thing exceeding hard and laborious for luſty men that are full of Natural moyſture.

Wherefore they erre as much as can be, and are wholly deceived

ved in the choice of humane ſociety, who ſuppoſe that they live in peace, who being free from a Wife, keep a Concubine in their houſes, or hunt after one abroad to take their pleaſure, and whoſe company they can enjoy when they pleaſe; when as oft-times, beſides the unquietneſs of their Minds, and torture of Conſcience, there ariſeth more trouble and moleſtation by a Friend that is ſo kept for a time, and more jealouſie and ſuſpition, than from a lawful and faithfull Wife, which is ſolemnly married to live with us ſo long as we live. And though in this Eſtate as in many more, ſweet and ſowr are mingled together, ſadneſſe and joy, bitter and pleaſant, cloudy and clear weather.

Copulation without Marriage, is a burden to the Conſcience.

No ſtate of life is void of trouble.

ther, nor are there jarrings wanting in this course of life, with contentions, quarrels, and affections of jealousie (as there is no kind of life happy in all things) yet no fault is to be put upon the order of Matrimony. For however many inconveniencies accompany Matrimonial life, and these men are busied with many cares, great anxieties and disturbances in educating and bringing up of their children, as Saint *Paul* testifies, in providing for their Families: yet mutual love sweeteneth and mitigates all the rest, and the procreation of Children according to Gods Ordinance: Now Children are the delights, and singular joy of Matrimony, for conjugal love increaseth, and is fostered thereby; and on both

1 Cor. 5.

Children are the pleasure of Marriage.

both sides thereby is there great comfort taken. But if contrary to our will and desire we chance to have no off-spring, and that the hope of posterity is deferred for many years: yet must we hold the promise made in wedlock, sacred, and we must so continue between us a mutual society of life, that one may bear up another; as fruitful Trees planted hard by, do uphold the Vine, by which it is propped, and as it were married, and taking hold of them by its tendrils, it grows very high, and spreads very far. For as a Vine, wanting props and stayes, falls down upon the Earth; so Matrimony and household affairs run to ruine, unless they be upheld by the mutuall support of Man and Wife,

Want of Children must be born patiently.

A Comparison of a Vine and Matrimony.

But

Mens Affections, and not Nature to be blamed.

But if there be any fault in this society, if any distempers, tumults, quarrels, or suspitions arise; we must ascribe them rather to mens affections, and ill manners, than to this ordinance: For they are not the vices of Marriage, but of depraved Nature, and of a troublesome mind, contracted from the guilt of original sin, upon which all the fault must be laid.

FINIS.

Geo^r
Lambert
His
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